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CHRONICLE

Wool Bill Passed.—The Democratic bill revising the wool schedule of the Payne-Aldrich law passed the House by a vote of 221 to 100. Twenty-four Republicans, most of them insurgents, voted with the Democrats on the final passage of the bill, and one Democrat, Representative Francis, of Ohio, fearing the opposition of the wool growers of his state, voted against it. With few exceptions the Republicans stood together on the motion to recommit until scientific information regarding the wool industry could be obtained. Except for a minor change in the wording, the bill, as was predicted, went through exactly as it came from the Ways and Means Committee. Among the proposed amendments voted down by a thunder of Democratic "noes" were those placing raw wool on the free list, as advocated by Mr. Bryan. The bill as passed fixes an ad valorem of 20 per cent. on raw wool, and an average of 42.55 per cent. on manufactured wool.

United States Recognizes Portugal.—The United States has officially recognized the Republic of Portugal. This followed the opening of the new Constituent Assembly, at which the president of the chamber read a decree proclaiming the Republic of Portugal, the abolition of the monarchy and the banishment from Portugal of the family of Braganza, which was unanimously approved. The decree was also read by the president to the great throngs which gathered outside the assembly building, after which the chamber adjourned. George L. Lorillard, American Chargé d'Affaires, thereupon

waited upon Señor Machada, Minister of Foreign Affairs, and delivered the following note to him:

"Whereas the National Constituent Assembly has this day settled upon and definitely proclaimed the form of government adopted by Portugal, I have the honor, acting according to the instructions received from my government, of hereby informing your excellency that the government of the United States of America has to-day officially recognized the government of the Portuguese Republic."

Seamen's Strike Ends.—Following the example of the ship-owners of England, the representatives of the coast-wise steamship companies in New York made considerable concessions to the striking seamen, cooks, stewards and engineers, and as result the strike which had been started on the Morgan line and which threatened to tie up all other coastwise lines was declared off. No statement was issued by the representatives of the companies after the conference, but the labor leaders declared that the arrangement arrived at was entirely satisfactory to them. The concessions granted by the steamship owners affect 1,700 men, and include increase of wages, recognition of the unions, better food, bedding and quarters for the men. The firemen are to get from \$30 to \$40 a month, the sailors \$30 to \$40, according to grades, and the waiters, who wanted \$25, will get \$22.50. Chief cooks will get from \$70 to \$80 a month.

The Giant Olympic.—The new White Star liner Olympic, the largest steamer afloat, built in the Belfast dockyards, made her maiden voyage across the Atlantic

without a mishap. This great steamship, almost nine hundred feet in length, is expected to make the transatlantic journey all the year round in six and a half or seven days, and to arrive at New York regularly every third Wednesday morning. Her principal dimensions are as follows: Length over all 882½ feet; breadth over boat deck, 94; height from bottom of keel to boat deck, 97; height of funnels above boat deck, 81½; distance from top of funnel to keel, 175; number of decks, 11; number of watertight bulkheads, 15. Comparisons as to her size are made in the official announcements. In length the Olympic overtops by 182½ feet the height of the Metropolitan tower, the highest office building in the world; by 132½ feet the new Woolworth building, now under construction, and by 327 feet the Washington Monument. And she does not fly the American flag.

Fall River Cotton Centennial.—Fall River, Mass., held a week's festivities in the celebration of the one hundredth anniversary of the building in that city of the first cotton mill in America. During the week President Taft honored the city with a visit and delivered an address. From the small beginnings of a century ago Fall River became and still remains the centre of the cotton industry in the United States. After a hundred years it has 104 mills, employing 37,000 operators and producing more than a billion yards of cloth annually. The city has increased 1,000 per cent. in population since 1850, or from 11,524 to 119,295. A phase of the centennial which has a sociological interest is the change in the character of the population of Massachusetts which has been effected by its mills. In 1903 ninety-one per cent. of the cotton operatives of the State were of foreign descent, in the main French-Canadian and Irish. In Fall River less than eight per cent. of the population is of native American stock.

Architect La Farge Set Aside.—C. Grant La Farge, who, in partnership with the late George L. Heins, drew the plans for the great Protestant Episcopal Cathedral of St. John the Divine, on Morningside Heights, was superseded by Ralph Adams Cram, a designer of sacred edifices. Mr. La Farge is now in Europe. His contract with the trustees of the cathedral expired with the completion of the choir, dedicated a few weeks ago. It has been given out that the Heins and La Farge plans, made familiar for years to the public by reproductions of their sketch of the completed cathedral, will not be followed.

Mexico.—The attempt to establish a Socialistic republic in Lower California received its death blow when the government troops drove the Socialistic force at Tijuana across the border into United States territory, where they surrendered at discretion. Most of the "patriots" were American citizens. The Archbishop of Antequera (Oaxaca) has issued a circular warning all

priests, both secular and regular, in the archdiocese to take no part in the present presidential campaign for a successor to General Diaz. Antonio Villavicencio, former commissary of police in the capital, is to be tried in Chihuahua for having tortured witnesses whom he put through the "third degree" while examining them in connection with the robbery of the Banco Minero of that place.—General Juan Navarro, who surrendered Ciudad Juárez to the Maderists, returned to the City of Mexico, where he was loud in his praises of Madero, who had risked his own life in saving Navarro from the wrath of some insurgents bent on the summary execution of the aged general.

Canada.—The crop reports are very encouraging from Alberta and Saskatchewan. If all goes well, the yield will be 200 million bushels. In Manitoba signs of the exhaustion of the soil are appearing, and unless some steps be taken to ensure the proper use of fertilizers, the whole Northwest must, before many years are over, lose its productiveness.—The Niobe and Rainbow, pioneers of the Canadian navy, are temperance ships. Nevertheless, it is said that the conduct of the crew of the former during general leave at Quebec reminded old people of that of the men of the Royal Navy fifty years ago. It must be remembered, however, that most of the Niobe's men are very young, and that what would have only whetted the appetite of a tar of the old school would suffice to intoxicate half a dozen of them. The liquor question in even a temperance army and navy is very difficult to solve, as the abolition of the canteen has proved in this country.—The "Ne Temere" agitation still grows and threatens to cause much trouble. The English newspapers are taking it up.—A charter for a canal to connect the St. Lawrence by a canal to the Richelieu River and Lake Champlain, with the Hudson, has been applied for by Canadian and American capitalists.—Engineers report that it is quite possible to maintain ocean navigation throughout the year at least to Quebec, and steps are being taken to see what can be done in the matter, with the hope of making even Montreal a winter port.

Great Britain.—Mr. Masterman, Under-Secretary for Home Affairs, has been unseated at West Ham for violations of the election laws.—In the Ross and Cromarty by-election the Liberals retained the seat. The vote was comparatively light.—The striking Welsh miners asked the National Federation to proclaim a universal sympathetic strike on their behalf. The Federation refused by a majority of more than three-quarters of the votes cast, as it considers the proposals made in the conference of owners and men about a month ago satisfactory.—The seamen's strike, though far from universal, was more efficacious than owners expected it to be. Eight large ocean steamers which were to have carried spectators to the coronation review at Spithead could get no crews, and it was reported that they were to be withdrawn, to

the great loss of their owners. Later advices, however, informed us that the companies had yielded to the men's demands.—Arthur Newton, an attorney of large practice in the criminal courts, who became famous for his management of the Crippen case, has been reported by the Law Society to the King's Bench division for unprofessional conduct, in causing to be published a letter purporting to have been written by Crippen in jail, and other false statements, for the purpose of influencing public opinion. This means that he is to be struck off the rolls.—Robert Ashe, Collector of the Maritime District, Tinnevely, Southern India, was shot dead in a train by a Brahmin, who then killed himself. The murder is a result of the prosecutions of last year.—The Imperial Conference drags on. Sir Wilfrid Laurier throws cold water on nearly every suggestion savoring of practical imperialism. The more moderate journals have taken up his defence against the more violently imperialistic, pointing out that he cannot be expected to sacrifice Canadian interests without compensation. He was the first to listen to Mr. Chamberlain, and took the first step towards a real unity of empire in his preferential tariff rates for England. The Unionists took what he offered; he has been waiting fifteen years for some return, and has not got it.

Ireland.—A very successful Industrial Exhibition called *Ui Bráissil*, took place in Dublin during the first week of June. It consisted of object lessons in Irish industries and the economies of rural and civic life combined with social functions, in which the music and customs of Gaelic Ireland were illustrated. Besides stimulating self-help and industrial enterprise, it added substantially to the resources of the "National Health Association." It was notable for the fact that all classes and parties worked smoothly together to make it a success. It was followed by the seventh All-Ireland Industrial Conference, which opened June 14. The report for 1910-11 contained a long list of instances in which non-Irish firms in many lands were prevented from selling goods bearing misleading Irish titles and designs. Over 500 Irish firms bear the Irish trade-mark, which the Association has registered in France, Australia, New Zealand and the United States. There are 250 Irish Industrial Schools in operation, and Irish manufacturers have wakened to the necessity of adopting more enterprising methods in advertising their products. Irish shopkeepers, representative bodies and the general public are now buying, selling and patronizing by preference Irish-made goods, with the result that opportunities for employment were enlarged, more money was spent at home, and there was good hope of stemming the tide of emigration.—The Irish public bodies are practically unanimous that the Lloyd George Insurance Bill cannot be accepted in its present form, and that a practically new bill, conformable to Irish needs, will have to be introduced if the scheme is to apply to Ireland.—Three

large *Feisanna*, consisting of competitions in Irish language, music, history, etc., were held in Dublin, Limerick and Dundalk. Dr. Douglas Hyde unfolded a plan for having Gaelic taught in every school in Ireland. Now that the University had adopted it, the National and Intermediate Boards must follow. Rev. W. Byrne, S. J., speaking at the Limerick *Feis*, said the remarkable progress of the movement and the moral and practical benefits derived from it indicated that it would live and spread and revive the olden spirit of the Gael.—Miss O'Connor-Eccles, a distinguished Catholic writer and social worker, has died in London. She belonged to the O'Connor Don family and was a direct descendant of Rory O'Connor, the last King of all Ireland.—There have been several defections among Mr. William O'Brien's leading supporters. Sir T. C. O'Brien in resigning the Vice-presidency of the All-for-Ireland League advised Mr. O'Brien, in view of the necessity of securing a strong Home Rule Bill, to settle the trivial differences between him and Mr. Redmond.

France.—The trouble in the champagne district continues. To the consternation of all France, the German flag was seen flying over the Government buildings at Baroville, and the red flag from the church steeple. At Couvignon and other villages there were inscriptions on the walls of public and private buildings: "Long live Prussia and her king. To you, William, we make a present of our vineyards. The dirty Republic does not want them," etc.—Thanks to a bungling speech by General Goiran, Minister of War, the Ministry of Monis collapsed and the resignation of the cabinet was offered to Fallières on Monday, June 26. The speech, however, was an occasion, not a cause; for the structure was rotten throughout. Several old political schemers like Clemenceau, Millerand, Poincaré, Delcassé, and others are looking forward to a return to power.

Portugal.—As the Government has suppressed all religious holidays, it must need look about for others to take their place. Hence, on June 10, it celebrated the 331st anniversary of the death of Camoens, the author of the "*Lusiad*." It is to be kept annually.—Anselmo Braamcamp-Freire, President of the Municipal Council of Lisbon, was elected President of the Republic of Portugal, by the Constituent Assembly, on June 21.

Germany.—According to the program agreed upon, the second division of the American Atlantic fleet arrived at Kiel early in the morning of June 21, and the vessels moored in the inner harbor, where they were surrounded by the array of battleships and yachts gathered for the Emperor's great annual naval festival. The welcome extended to the American fleet was a most cordial one; practically the entire German navy, including a full division of the new dreadnoughts, was assembled to greet

the visitors. The American battleships, led by the *Louisiana*, Rear-Admiral Badger's flagship, slowly steamed through the narrowing fiord, passing long lines of German ships, and turned to their assigned places, between the flagships *Deutschland* and *Kaiser Wilhelm II* and the other vessels of the German fleets. Once moored, the guns of the battleships were kept hot with an almost uninterrupted exchange of salutes for several hours, as the admirals, commanders, diplomats and consular representatives came and went between the entertaining and visiting craft, exchanging official calls of courtesy.—Emperor William arrived in the afternoon and was saluted with thirty-three guns by every warship in the harbor. His yacht, the *Hohenzollern*, flew the German ensign and the Stars and Stripes as it steamed past the German and American lines. Admiral Badger and Ambassador Hill dined with the Emperor in the evening, and his Majesty is reported to have been most gracious to America's representatives.—Shortly after the adjournment of the Reichstag for the summer, Emperor William addressed to Chancellor von Bethmann-Hollweg a particularly cordial note of thanks for the efficient work of parliament during the recent session. He commended especially the results achieved in the matter of imperial insurance, and in the question of the new constitution for Alsace-Lorraine. The press accepts his majesty's note as an evident sign that he does not agree with the sharp criticism passed by leading Conservatives on the constitutional reforms embodied in these two measures. The *Kölnische Volkszeitung* remarks: "If Emperor William sees in the work done in the last parliament nothing detrimental to his own prerogatives or to the prestige of Prussia, surely it ill beseems any leader to criticize that work as a slap at the constitution of that country."

Austria-Hungary.—The result of the second balloting in the elections, announced on June 21, makes the Waterloo of the Christian-Socialists even more striking than had been foreshadowed in the primary balloting a week before. Every effort had been used to win the German-Nationalist party to common action with the Christian-Socialists, in order to defeat the aggressive Social-Democrats. The German-Nationalists were obdurate in their policy of opposition to the Christian-Socialists, and the final results mark a defeat of the latter that is overwhelming. In Vienna, itself, where in the last parliament they held twenty seats, they now retain four; the German-Nationalists have increased their representation from the three seats formerly held to ten. But it is with the Social Democrats that the real victory rests. Instead of the ten seats forming their contingent of the parliamentary representation from Vienna in the house lately dissolved, they will have nineteen seats in the parliament now chosen. Prominent leaders of the Christian-Socialist party have fallen, among them the President of the lower house in the last parliament, Dr. Pattai, Prince Aloys Lichtenstein, Chief-Burgomaster Neumayer, and

Dr. Weiskirchner, Minister of Commerce in the present cabinet. The defeated Minister at once resigned his portfolio, and a reorganization of the cabinet, it is said, will now be made.—Press despatches affirm that stormy and riotous scenes marked the balloting in many districts of the kingdom.—The summer home of Emperor Francis Joseph in Ischl has been put in readiness for his expected arrival there. The lengthy stay in the Villa Hermes, it is reported, has quite restored the venerable ruler's health, and the invigorating climate of Ischl has always proved a tonic for him. He will reach Ischl early in July, and remain there at least until after August 18, on which day, with the members of the imperial family, he will celebrate quietly his eighty-first birthday.

China.—Reviewing the recent outbreak, it must be said that it discloses a certain amount of discontent against the Manchu government and the officials who are considered its tools and pursue too exclusively their own interests. To satisfy the people, the rulers must seek the general welfare and carry out reforms effectively. Many Chinese are now educated abroad and see how foreign countries are governed. When they return, comparisons are made and the need of a better state of things is candidly admitted and urged by all.

In arranging the new "Four Nation Loan" the matter of supervision has been practically waived. Several Chinese consider that it has been altogether set aside. Sheng Kung-pao, President of the Ministry of Posts and Communications, has, however, promised Mr. Calhoun that an expert in finance will be appointed, but of a nationality other than that of the "Four Nations," possibly Dutch or Belgian. This must have seemed to the representatives of the Powers to be a sufficient guarantee that the money will be expended for the purposes for which it was intended. Still the door is open for complications, and these will arise, especially when the National Assembly will discuss the details of the loan. Already the Provincial Council of Chihli considers that the Board of Finance, in raising such a big loan, sacrificed China's rights and interests, and that it will lead to dismemberment of the country. It has, therefore, wired to the other Provincial Councils throughout the Empire, asking them to offer suggestions, with a view to taking joint action.

Despite eventual complications it must, however, be admitted that the loan is a great success. By securing the cooperation of the "Four Nations" it admirably thwarts Peking in her customary policy of playing off one nation against another. It is also, under another form, Mr. Knox's scheme for the neutralization of Manchuria, and signifies a distinct setback to Russia and Japan's absorption of the country. The currency reform, one of the most necessary for the welfare of the Empire, will likewise be carried out, at least in Chinese fashion.

QUESTIONS OF THE DAY

Supreme Court and the Tobacco Trust

There is a story current in the tobacco trade that once, while on a train traveling through Pennsylvania with his father, James B. Duke, President of the American Tobacco Company, saw an immense plant of the Standard Oil Company, and being impressed by the sight remarked to his father, "I am going to build up a similar business in the tobacco trade." Whether or not this story is true there is hardly any doubt that the present domination of the American Tobacco Company in the tobacco industry was planned from the very beginning of its organization, and James B. Duke, its first president, twenty-one years ago, and still at the head of this powerful organization, has now been condemned, along with his undoubted model, the Standard Oil Company, by the highest court of the land, as a malefactor and violator of the laws of the United States.

The Tobacco Trust had its origin in January, 1890, and the Sherman Anti-Trust Law was enacted on July 2, 1890, so that the law under which the Trust has been condemned was simultaneous with it. One cannot help observing that twenty-one years seems to be a long time for a law to overtake a malefactor, whose evil deeds were simultaneous, but one must reflect that Trusts—modern American Trusts, their developments and methods and their numbers—are mainly a gradual product of the past twenty years, and that it is only now that many things are coming to be generally known about Trusts, and that their natural limitations about which the philosophers have theorized are beginning to be manifested, and now at last a beginning has been made in fixing their legal limitations. The interpretation of the Anti-Trust law made in the two recent Supreme Court Decisions promises to be an effective standard in curbing the lawless course of many American corporations which have grown into trusts.

The Supreme Court in deciding, on May 29, that the American Tobacco Company is a Trust, and its dissolution decreed, preceded by a similar decision against the Standard Oil Company on May 15, seems to have a side effect, probably not within the contemplation of the Court at the time, in jarring very rudely the dream of the Socialist that Trusts would grow and grow, until they grew into one grand Government Trust owned by all the people, but alas, they feel instinctively that the smooth progress of the Trusts is now stayed for many years to come. This is probably the sole reason why they have attacked the Supreme Court so severely, and thereby they are marking the decision as epoch making and confirming the confidence and loyalty which the rank and file of the country have had in the Supreme Court since the days of the Fathers of the Country. Had the Government Bill been dismissed upon clear legal errors made

by the prosecution in the proceeding, these same cynical minds would have been gleeful in their dilations on the power of money. Before the decision was handed down there was but one prediction of materialistic minded persons, and that was "The Trust Will Win the Case." Now that this has not happened they are busy minimizing the effect of the decision, and Senator LaFollette has unwisely said, if he has not been incorrectly reported, that he never heard of a criminal treated before so leniently, in that his case was referred back to a lower court to take further evidence. Here it might be proper to state that the Government's prosecution was under the civil section of the statute, and the referring back to the Circuit Court of Appeals of the New York Circuit concerns only the remedy, and this original treatment is caused solely by the magnitude of the interests involved and the nature of the Trust. One striking reason for believing that the remedy will prove effective is to be found in this, that if after six months, or an additional two months, as may be allowed by the lower court, the Tobacco Trust, upon whom a great part of the burden is adroitly thrown, has not evolved a condition harmonious with the law, the Supreme Court will appoint a receiver for this immense industrial combination.

However, one shrewd newspaper man in New York observed recently that James B. Duke had anticipated pretty well what the decision of the Supreme Court was going to be, and that the future will indicate that he has his plans well in hand. Many persons in the tobacco trade have been remarking a change in the conduct of representatives of the American Tobacco Company since 1907, the year the suit was filed in the Federal Court in New York. Courtesy, fair dealing and energy have been the marks of the Trust's agents. The trade publications have carried no reports of intimidation of retail dealers and jobbers, no reports of cut rate wars carried on in certain markets by the Trust against the particular brand of an independent manufacturer, and the policy of the retail branch, known as the United Cigar Stores Company, was not offensively competitive, and retail prices were well maintained. As a final instance that the American Tobacco Company was on its good behavior during this period, it made a purchase of a pooled crop of tobacco of the Kentucky growers, and thereby made their hostile organization a success, at least for that particular season; this they did, although the growers aimed to show special favors to the independent tobacco manufacturer. In a word, the American Tobacco Company has been doing business during the past four years on its merits, and has made progress.

It would appear that now that the Tobacco Trust is willing to do business on its mere "bigness," the Supreme Court in its wisdom and directed by the Sherman Law does not appear willing that it should, and believes apparently that its bigness, which it has achieved by lawless acts, would be injurious to free and unrestrained trade in the tobacco industry. The Supreme Court has

indicated in its decree the combination in and of itself, as well as each and all of the elements composing it, whether corporate or individual, whether considered collectively or separately, be decreed to be in restraint of trade and an attempt to monopolize, and in view of this it does not seem probable that a new corporation to take over all the property as an entirety of the old combination will prove acceptable to the Circuit Court of Appeals of the New York Circuit, to whom the matter has been referred back for final adjustment. And especially so does this appear a rational expectation when one considers the monopoly now enjoyed by the American Tobacco Company in the licorice business. Independent manufacturers have been compelled to purchase their supplies of licorice from the Trust, and limitations were put upon their purchases, an arbitrary amount being fixed as their quota from month to month, and the prices increased on the manufactured licorice. This is a business that evidently must be separated from the new company or companies of the Trust.

Under Section 7 of the Sherman Anti-Trust Statute there is a provision that any person injured by the operation of the Trust, which the American Tobacco Company is now declared to be, can enter suit for treble damages. This is a factor in the situation which will prove troublesome.

From the conditions now prevailing in the tobacco trade and from the history of the Trust, a deduction can be made that in the industrial field in which a lawless Trust is operating it is not able to secure a complete monopoly, for the old ties in business of friendship, nationality, religion, unionism and local pride keep a certain number of manufacturers agoing, and then also it would appear that there is a certain advantage for the small manufacturer to be in the same field as a large corporation, for the large operator has a tendency to systematize conditions and paves the way for better prices—a lead which the small manufacturer has not been slow to follow.

The Tobacco Trust, beyond a doubt, has raised prices to the manifest injury of jobber, retail dealer and consumer. This has been a marked feature of its existence.

One great gain to the public and the tobacco trade by the success of the government suit will be the elimination of a large number of concerns masquerading as independents. There is no doubt that even to-day there are a number of concerns operating in the tobacco trade as independents which were not made parties defendant in the suit, and they prove deceptive even to men of experience in the tobacco world. This is manifestly unfair competition.

What guarantee have the people that the new company or companies to be formed under the decree will not also violate the law? Attorney-General Wickersham answers this in a press interview by stating that now that the statute means undue restraint of trade, juries will not be unwilling to convict in a criminal proceeding,

which will surely check the lawless course of industrial magnates. Many practical men in the tobacco trade believe this threat will prove itself an effective check.

GERALD J. CONNOLLY.

The Belgian Collapse

The announcement of the fall of the Schollaert Ministry came like a clap of thunder. No one expected it, not even the Liberal-Socialist combination that was arrayed against it. As late as June 20, the Belgian papers left us completely in the dark as to what caused the crash, though unpleasant whispers were being heard about the venerable ex-Minister Woeste, and later advices revealed the fact that it was he who dealt the fatal blow, and that even the King, whose accession was hailed with such a delirium of joy by the Catholics, was thought to have had much to do with the disaster. On the other hand, the blame is put on Schollaert for having protracted the debate until June.

Schollaert came into power at the beginning of the year 1908, a few weeks after the sudden death of de Troos, who seemed to be just on the point of initiating a splendid political career. The moment was a very critical one for the fortunes of the Catholic party, but Schollaert proved equal to the emergency and has won the right to be regarded as Belgium's ablest statesman.

The first difficulty bequeathed to him by his distinguished predecessor was the Congo Question. England's attitude, or at least the attitude of a number of people in that country, who forced themselves into prominence in discussing the problem, is still fresh in the public mind. Schollaert's patience and tact induced the Legislature to take over King Leopold's African domain, and on September 15, 1908, the Belgian flag floated for the first time under the burning sun of the tropics. That was his first triumph in statecraft.

There had been bitter dissensions among his followers during the course of this fight, but apparently he had succeeded in getting them under control. They broke out again, however, when the Army Bill came up for consideration, and for a moment it was feared that the famous party that had withstood the storms of more than a quarter of a century was about to founder. Schollaert, however, guided the ship of state with a steady hand, and a few weeks after the bill had passed all traces of dissension had vanished.

It was the School Bill, which in so many countries has brought disaster to politicians and parties, that drove him on the rocks. The clamor in the country, however, about the unfairness in the school arrangements was so loud and persistent that an attempt at solving the question could not be shirked.

At first it was suggested to imitate Holland, Germany and England in paying out of the public funds for the support of every properly qualified primary school, but

with the usual excessive consideration for their foes, which seems to haunt Catholics when in power, they left the settlement of the question to the communal authorities. The result was that where Catholics were in the majority there was no difficulty and no complaint of any account from the opposite side, but in those sections of the country where their political opponents were in power, public school education was pronouncedly hostile to Christianity; and the Catholic residents of such places were obliged, if they wanted a Christian education for their children, to build and support their own schools, and meantime pay the public tax for the school fund.

Such was the extraordinary condition that prevailed in Catholic Belgium ever since 1884. Naturally there was a great deal of ill-feeling engendered by this palpable injustice, and a change was imperative. Unfortunately, it was delayed until the present time, when the Catholic majority in Parliament has dwindled down to the vanishing point. But the attempt had to be made, and a bill was introduced signed by the King and countersigned by the Ministers.

As the Belgians are very tenacious of their privileges, the Government was face to face with the problem of how to wrest the control of education from the hands of the politicians of the various communes. A device was resorted to called the *bon scolaire*, or certificate, which the head of the family could present to any school of his choice, and which gave him the right to have his child educated in that particular institution. This *bon scolaire* entitled the school possessing it to be reimbursed by the Government for the cost of educating the child. Thus, the home and the parent were given control of education and not the political manipulators of the communes.

Against the bill the Liberals and the Socialists, who cordially detest each other, made a joint and bitter fight. They resorted to obstructionist and filibustering tactics in the House by holding up other measures, and succeeded also in alarming some timid souls by provoking street riots in which, however, beyond a few broken window panes, and some wild shouting before convents, no harm was done. Schollaert was perfectly sure of pressing his measure through, had it not been for one obstacle. Such measures are debated by the various sections of Parliament before being passed, but as in three of these sections the Catholics were in the minority, it was proposed by the Minister to refer the entire question to a Parliamentary Commission. To the amazement and disgust of the whole party, M. Woeste objected, so that the Catholics found the rock or the block upon which they had been standing split in the middle. That was bad enough, but just at this crisis His Majesty King Albert, without saying a word to his Prime Minister, summoned some of the inferior members of the Cabinet to a consultation. Woeste and Beernaert, as representatives of the Right, were also invited, and likewise a member of the Opposition. Such a proceeding was unprecedented,

and according to the press, Woeste, when asked by the King what Schollaert should do, answered: "Let him resign as I did in 1884." Woeste himself in an interview denied that he used those words, but admitted his opposition to Schollaert.

Evidently the end had come. With a man of such authority as Woeste arrayed against him, and with the King himself resorting to such an unusual proceeding, although he had previously given his assent and signature to the Bill, there was nothing to do but to resign. So he presented himself before the House and declared the Cabinet dissolved. But the reception he received from his party was that of a conqueror in his hour of triumph, and not of a fallen and discredited Minister. Cheer after cheer saluted him as he entered the Chamber, and the entire Right crowded around him to grasp his hand and to assure him of their loyalty and affection. Even when he was retiring from the Assembly the acclamations continued, and he was followed to the door by his angry and devoted friends. There was one man, however, who took no part in this demonstration. It was Woeste. He sat silent in his seat, and his scandalized associates gazed at him with amazement. Finally a cry arose from the Opposition: "Hurrah for Woeste." "Do you hear that," said a furious Deputy of the Right, rushing up to him with indignation in his voice, "they are cheering for you?" But the old man was mute, and after a few moments withdrew by a private stairway. This was the second Minister whom Woeste had overthrown. He destroyed Beernaert in 1894. The whole country is shocked, but evidently Schollaert has not been eliminated from public life. Meantime the Liberals have to do the bidding of the Socialists.

When Schollaert resigned, M. Cooreman was summoned, but he pleaded the pressure of his private business; then Liebart was approached, and finally Baron de Broqueville accepted, and he has succeeded in having four members of the old Cabinet to assist him in forming a Ministry. They are M. Davignon, Minister of Foreign Affairs; M. Renken, Colonial Minister; M. Hubert, Minister of Labor; and General Hellebaut, Minister of War. Schollaert also promised them his loyal assistance. He is still considered chief of the party.

The incoming Minister, M. de Broqueville, is only 50 years old. He was born in the Chateau of Postel at Moll, on December 4, 1860. From 1886 to 1892 he represented his Canton in the Provincial Council of Antwerp, and from the year 1893 he has been a member of the Communal Council of Moll. He was elected Deputy on June 14, 1892, and has held that position until recently. As Minister of Railways he has inaugurated a number of valuable reforms, which have met with universal approval. His social position makes him a conspicuous figure in Brussels, and he exercises a wide influence. The world will watch with interest his future career, which is beset with difficulties.

X.

Religious Training and Literature

If Catholic colleges cannot be the equals of other colleges in producing writers, the reason must be sought in two conditions which differentiate Catholic colleges, as a class, from all others. It is because they teach religion and its necessity, or because they lay down a comparatively inelastic course of study, which all students, regardless of their own peculiar wishes or those of their parents, are obliged to follow. These two conditions rise out of a single purpose on the part of Catholic faculties. They aim at a solid substructure and relegate special uses and developments of knowledge to a later period and to other auspices. A deep respect for intellectual and moral principles and for civilized ideas of refinement, as a starting point for the formation of life-long habits, is, in the eyes of Catholic educators, too important and fundamental an aim of education to be neglected in favor of premature accomplishments and precocious introductions into adult spheres. Catholic colleges act on the principle—a self-evident one, we should think—that the strain and stress on one part of a man's nature are distributed over the whole spiritual organism, and that the triumph which remains standing amid a general intellectual or moral collapse partakes more of the character of a curse than of a blessing. Acting on this theory, they confine their efforts to eliminate as much as possible that weakest part on which contingent pressures are sure to act indirectly and disastrously.

All this is, of course, contrary to the modern passion for success, rapid success, success of any kind and at any cost. Whether this passion of the multitude has been the cause or the effect of present-day tendencies in education—there have been, probably, mutual action and reaction—it seems to the philosophic observer that pedagogy places achievement above the man who achieves, regards public success as a pragmatic sanction of private failure, and, in its anxiety to make a student a business man, or a learned man, or an artistic man, fails to think of first making him simply a man. This scheme of academic functions falls in with the new idea pervading nearly all forms of modern thought, that the welfare of mankind in general is something quite distinct from and superior to individual goodness; and that personal worth is determined, not by personal virtue and ethical codes, but by public ability in influencing and affecting in a material way large groups of humanity.

The spirit of the times, as thus described, has coined a new word to express its novel theory. A "superman" is one whom some natural or carefully cultivated talent, in politics, statesmanship, literature, or any field of action, is supposed to elevate above and beyond those moral, material or artistic laws and standards by which common men are judged. Nothing can better illustrate the wide difference between Catholic and secular ideals. The "superman," with his transcendent scorn of laws, is the balanced antithesis of the supernatural man, the

Catholic saint, with his transcendent reverence for laws. The world chooses its heroes for the very reasons which Catholic Christianity neglects; and the latter canonizes its saints for the very reasons which the world derides.

It need not be added, by way of parenthesis, that the glorification of the "superman" is a rather short-sighted policy even from a non-religious point of view. Leaning towers and ruined Coliseums have, we do not deny, a wondrousness and grandeur of their own; still, for all that, men do not deliberately ignore building laws or hasten the processes of decay. Shelley is, indeed, music to the ear and splendor to the inner vision; but a brood of Shelleys would be tiresome, as well as pernicious, to the most atheistic country in Europe. A "superman," as an accomplished fact and in the abstract, may be admired for the incidental romance of his rebellion; but, as a citizen and a member of one's family, he possesses very conspicuous drawbacks.

We come now to the question whether the staid, religious attitude of Catholic colleges injures their efficiency as training schools for writers. We fancy there can be no such question. Literature, either as an occupation or a pleasure, is in itself a morally indifferent thing, which religion, if it takes cognizance of it at all, wishes to elevate and inspire, rather than to discourage. The Catholic college, which should look askance at literature and literary development, would depart from the best and oldest traditions of Catholic education, and would pursue a suicidal course. For the literary frame of mind, that is, a wide outlook and a habit of balancing each new discovery of knowledge in the light of the ascertained facts of life and history, is a congenial condition for the religious spirit. It is violently opposed to that ultra-scientific concentration upon one square inch of the universe which forgets all the other square inches in magnifying its own, and so treats the flawless surface of truth's mirror as to take uncanny delight in every fresh distortion of unnatural elongation and compression reflected back from it. There is no surer way of destroying the religious faculty in man than in cultivating an unhealthy absorption in some small field of scientific inquiry. We have heard of literary men whose religious conscience had been allowed to sink into torpor returning at last after weary wandering, with sighs of peaceful and happy relief, to the warm embrace of truth; but of a scientist whose religious sense has once become dormant we have no similar recollection. There is something baleful and sinister in the way the modern scientist can ignore the vital experiences of his fellow men in his preoccupied and monomaniacal attention to a test-tube or a page of uncials. In saying this no disrespect for science is intended. It is the exaggeration of the scientific spirit which we have in view, the spirit which deliberately denies importance to all facts except the particular fact under examination, which is not satisfied to lay its own fact alongside others as a disinterested contribution to general knowledge, but must needs use

that fact as the only key to all the mysteries in heaven and earth.

Catholic colleges have not attempted to moderate scientific ardor; but they have attempted to keep it tethered to central truth and to correlate it with other forms of intellectual activity at a time when it betrays a tendency to isolate itself in solitary dictatorship. No one who can rise above popular misconceptions will deny that this attitude, favorable as it is to the best spiritual interests of mankind and to the soundest scientific work, is no less favorable to the preservation of literary ideals and auxiliaries. Literature, the classic expression of nations and ages, is an organic entity animated by universally recognizable experiences. Theocritus, redivivus, should have no more difficulty in admiring a modern poet than the latter has in admiring Theocritus. This universal intelligibility is a test of literary genuineness. The bizarre, the unusual, the various aspects of hysteria and depression, peculiar to each age, and diverging, above or below, from the line of normal consciousness,—these are the popular fads of one age and the puzzle and ridicule of every other. The literary worker who busies himself with them is fated for quick extinction. He may enjoy his little "hour of glorious life" in the magazines or among the best sellers; but even here his success will not necessarily be more dazzling, as it certainly will not be more prolonged, than if it were the result of a truer instinct or a saner method. If popularity were to depend upon striking violations of the Greek commandment of moderation in manner and matter, we should advise those who aspire to be popular writers never to go to any school or college. Let them sedulously practice their pens and cherish their ignorance of the ancient laws of art and life: a maximum of self-made art and a minimum of intellectual discipline have been known to produce a kind of triumph which no art, shackled by conscience and education, can hope to equal.

It would be an altogether new phenomenon in the history of the world's art if moral and intellectual license were to be a more potent inspirer than the divine ideals of goodness, beauty and truth, which are pinnacled upon the Law and attained through Obedience, and find their most glorious revelation in Christian teaching. It may be said, indeed, that art has nothing to do with morality; and great art has been often reduced to base uses. But it still remains a fact of literary history that the art which has been reverential to religion has always enlisted in its cause the finest fiber, the more arduous service, and has scaled heights inaccessible to scorners of creeds and to despisers of the religious yearning natural to man.

It is hard to see how the presence of the crucifix in Catholic schools can injure their efficiency in the teaching of literature. The Man, Whose dead form hangs thereon, is God in all reality, and also to all appearances, so far as the flesh-veiled eyes of men can see the beauty and the love of God. He is literally the Incarnation of

Beauty Itself and Goodness Itself, Truth Itself and Love Itself, of which the fair and true things of life are the creations and the reflections. With Him in our minds all fair and true things are joys; with Him absent, they are mere treacherous surfaces beguiling the hungry heart and pitching the restless soul into abysses of self-torment, bitter disillusion and despair. We have enough of the literature of pessimism and bewilderment and hopelessness. This is the only literature which Catholic colleges, so far as their religious side is concerned, can be said to discourage.

JAMES J. DALY, S.J.

Religious Statistics of England

Though the census for England and Wales gives no religious statistics, such information can be gained from the reports issued before the annual May meetings by most of the larger religious sects and the diocesan statistics of the Established Church. By combining all, one can form a rough idea of the aggregate numbers of the non-Catholic population in actual touch with some organized form of worship.

The estimated population of England and Wales is, in round numbers, thirty-six millions. The Established Church claims to be the Church of England, including in its fold the majority of the population. But the diocesan figures do not support this claim. The basis of the statistics is an enumeration of "Communicants," that is, of those who receive the "Sacrament" at Easter, and a further enumeration of scholars attending the Sunday schools of the Established Church. These figures partly overlap, for in High Church and Ritualist congregations large numbers of Sunday school scholars have been confirmed and are "communicants." On the other hand, children not attending Sunday school are not counted in any way. Taking last year's figures, we have: Communicants, 2,283,044; Sunday scholars, 2,518,918. Total, 4,801,962. That is an active membership of about five millions, or about one-seventh of the total population, and the figures show a steady increase. Thus the total for 1908-9 was 4,725,980, so that the increase in the following twelve months was just over 75,000. This is, I believe, mostly, if not entirely, in those parishes where High Church clergymen, by teaching Catholic doctrines and imitating Catholic ritual and Catholic devotional practices, are winning the people from the current indifferentism.

What confirms this view is that, almost without exception, the Nonconformist bodies are steadily losing ground. The great bulk of these are Methodists (of various sub-denominations), Baptists, Presbyterians or Congregationalists. The official figures of these four denominations for the last two years show some remarkable decreases, and this has been a feature of the figures for some years back. For the sake of comparison I tabulate the results of two years in parallel columns:

DENOMINATION.	Church Members.			
	1910	1909	Dec.	Inc.
Methodists, Primitive	211,691	212,168	477	
“ United	146,715	147,847	1,132	
“ Wesleyan	485,244	488,463	3,219	
“ Wesleyan Reform... ..	8,366	8,366	no change	
“ Calvinistic	184,588	185,289	701	
“ Independent	9,035	9,947	912	
Presbyterians	86,808	86,421		387
Congregationalists	454,810	456,613	1,803	
Baptists	418,680	422,455	3,775	
Totals	2,005,937	2,017,569	11,622	

Before commenting on these figures I note in the same way the statistics of the Sunday schools:

DENOMINATION.	Sunday School Scholars.			
	1910	1909	Dec.	Inc.
Methodists Primitive	470,039	465,531		4,508
“ United	309,649	314,957	5,308	
“ Wesleyan	980,165	987,953	7,788	
“ Wesleyan Reform... ..	21,754	21,754	no change	
“ Calvinistic	189,308	189,308	no change	
“ Independent	27,747	27,219		528
Presbyterians	86,015	87,087	1,072	
Congregationalists	668,095	678,389	10,294	
Baptists	576,448	579,242	2,794	
Totals	3,329,220	3,351,440	22,220	

Collecting the results of these two tables, we have the following totals:

	1910	1909	Decrease
Church members	2,005,937	2,017,569	11,622
Sunday School Scholars.....	3,329,157	3,351,442	22,222
Totals	5,335,157	5,369,009	33,844

It is remarkable that both with the Established Church and the Dissenting bodies the Sunday school scholars are more numerous than the adult church members. The excess in the former is not great. It is about 18 per cent. But among the latter the disproportion is enormous. In the above totals Sunday scholars exceed church members by 66 per cent. In particular sects the excess is still greater. Thus, the Primitive Methodists have for every hundred church members 223 Sunday scholars, an excess of 123 per cent. This is terribly significant. It can mean only that, having passed the Sunday school age, the young people drift away and do not take up church membership.

This explains the dwindling numbers of the Dissenters in the midst of an increasing population. Among the minor sects decreases are also the rule, though there are some exceptions. The Quakers (Society of Friends), with a total of 19,348, show an increase of 1,137, and the Moravians, 3,803 strong, claim an increase of 587.

It is remarkable that the decrease of numbers is accompanied by the opening of new chapels and meeting houses, although in every case the available sittings are far beyond the needs of the existing church membership. The Baptists, for only 418,000 members, have 1,462,646 sittings, and increased these during the year by

7,616, though they lost close upon 3,000 members. The Congregationalists, with a loss of over 1,000 in membership and over 10,000 in Sunday scholars, have actually added more than 18,000 sittings to the 1,700,000 of two years ago for a regular membership of less than 700,000. The Presbyterian and the Primitive Methodist sittings have decreased by nearly 3,000 for the former and 8,000 for the latter, a tale of chapels and meeting houses closed and abandoned.

Combining the Church of England figures and those of the nine chief sects of Dissenters, we have, including Sunday scholars, a total of (in round numbers) ten millions. It would be very liberal to estimate all other Protestant bodies a million. Many of them give no statistics. The permanent organization of the Salvation Army, for instance, is some thousands of officers (evangelists and social workers) and some thousand more “bandsmen.” Its membership is a varying aggregate of small bodies of men and women drifting in and out of the relief centres and gospel halls and gathering at and disappearing from the open air preachings. The “Pleasant Sunday Afternoons” organization claims 500,000 adherents. But tens of thousands of these are Methodists, Congregationalists, etc. Others are merely the casual audience of its services, sacred concerts, punctuated with applause, opened and closed with a brief prayer and interrupted for a short address.

We may therefore take the effective membership of all forms of English Protestantism as between ten and eleven millions, out of a population of thirty-six millions. The Catholics number over a million and a half. And the remarkable fact is that we may take these million and a half Catholics to be the largest organized religious body in England holding a common doctrine and following one and the same code of religious practice. At first sight this claim may seem exaggerated, for there are the two million communicants and the two and a half million Sunday scholars of the established Church. But the Establishment is really an officially constituted aggregation of many religions. The Methodists, with about a million members and two million Sunday scholars, frankly acknowledge that they are not one body, and class their returns under the varieties of Primitive, United, Wesleyan, Wesleyan Reformed, Calvinistic and Independent. The differences in the Established Church are greater than any that these sectarian names indicate. They vary from the pseudo-Catholicity of extreme High Churchmen down to the open unbelief in some of the cardinal doctrines of Christianity characterizing the advanced members of the Broad Church. Take what standard one will, there is more dissent within the Established Church than outside of it.

Including the Catholics, we may say that about twelve out of thirty-six millions in England profess some form of Christianity. One must deduct from the remainder the large number of very young children of Christian parents not yet counted by any denomination. Even so,

we have some twenty millions left. Here, again, we must remember that the careless and indifferent will account for many of these. But still there remains a huge total of the absolutely non-Christian or anti-Christian element. Numbers of these, though Christianity is not good enough for their "enlightened" and "scientific" minds, are the slaves of strange forms of credulity and superstition. Christian Science has three churches in London alone. "New Thought," another form of the same delusion, has two centres. There is a Buddhist congregation. There are several centres of Spiritism. The Mormons are carrying on an active propaganda, and will probably be before long the object of police measures. And Socialism is making headway, and possesses an organization of "Socialist Sunday Schools."

The one satisfactory element in the situation revealed by these facts and statistics is the steady progress of the Catholic Church. It is the one solid and advancing organization in the midst of general chaos and of the widespread decay of religious belief and practice.

A. H. A.

CORRESPONDENCE

More Details of the Verdesi Case

ROME, June 11, 1911.

The Verdesi case is closed for the present, but some of the pleas presented may interest American lawyers. Professor Scaduto, for instance, arguing for the defence, maintained that though Father Bricarelli was a private citizen he was also a Jesuit, and because he had asked leave of his superiors to come to court, he came as a Jesuit, and so should be treated as such with no rights before the court. He has denied receiving Verdesi's story in Confession: he is not to be believed, as canon law obliges him to deny the fact of Confession. He must have revealed it to the Pope, because he could not absolve such a case without special faculty from the Pope. The Proctor of the Crown here reminded Scaduto that, according to Verdesi's own statement, he had been absolved before he gave the Father the information conveyed to the Pope. Scaduto then took refuge in conditional absolution, as though it did not become effective until he delivered the denunciation to the Pope. As to the contention that Verdesi gave the information out of Confession, Scaduto urged that canon law makes matter spoken of after Confession come under the secret of Confession. Father Bricarelli may have thought that Verdesi was not communicating the matter under such confidence, but that does not change the fact. As for the Pope, in his communication through Cardinal Respighi, he had prejudged the case, and as this prejudgment was binding on all Catholics, it rendered justice to Verdesi impossible in the court. Finally, the ultimate opportunity of proof was denied to Verdesi, when the tribunal refused to call the Pope to court.

The weakness of Scaduto's argument suggests an inquiry as to his position as a canonist. This inquiry develops the fact that he is an ex-Franciscan friar, who has taken the chair of canon law in the government university at Turin, where his lectures call for such con-

struction of canon law as will vindicate the present supremacy of the civil law and justify the action of the present government against the Church.

Signore Di Benedetto closed for the prosecution. In a three hours' speech he went over the whole ground of the evidence and called attention to the main fact that the publication of the charge against Father Bricarelli was admitted, and that when proof of the content had its opportunity it was not forthcoming; in fact, the defendant in his own affidavit admitted that the facts which Father Bricarelli communicated to the Holy Father were given to him outside of Confession. The defence had called for depositions from Cardinals Respighi and Martinelli in the matter, and when they turned out to be against the contention of the defence the latter called for their exclusion.

He then from the evidence presented in court in Verdesi's own statement, his correspondence and the testimony of his friends, drew a life-sketch of him, full of dishonesty, disloyalty, hypocrisy and self-seeking. His intent to defame he argued from the fact that, after leaving the Church, without any complaint of the sort and taking refuge with the Methodists, and after being domiciled there some time, he launched his charge against Confession in Holy Week, when Catholics were being urged to their Easter Confession. From the criminal psychology of the defamer, verified in detail in the character and conduct of Verdesi, he sought further confirmation of his deduction.

So far he proceeded more or less from antecedent probability, but coming down to the facts disclosed in evidence he showed that the matter concerned was no secret, but a question of common knowledge, and for a period of two years Verdesi himself had time and again spoken of it to several other friends, as well as to Father Bricarelli. It is true that Verdesi says that he told it to Bricarelli under sacred confidence connected with Confession; but the man is a liar, by the testimony of his friends called to testify in his favor, by the contradictions of his own statements in court, by the testimony of the ecclesiastical officials with whom he had had previous friendly relations.

Up to the time of his unfrocking, a period of two and a half years after the action of Father Bricarelli, he had continually spoken of him in the warmest terms of respect, gratitude and confidence; but two months before the denunciation he told his friends that he had an astounding revelation to make, and finally specified it to be the charge he was going to make against Father Bricarelli. As for Father Bricarelli himself it is clear that he wished to save Verdesi from the odium of having to make a formal denunciation over his own signature, and in point of fact there were no evil consequences forthcoming therefrom to the men denounced, as Verdesi himself had admitted with complaint.

The advocate Mazzolani, a journalistic lawyer connected with the *Messaggero*, the paper in which the libel was published, closed for the defence. While announcing himself as a heretic emancipated from all orthodoxy, he opened with a long defence of Modernism as the only orthodox form of Christianity, and claimed that as Julian the Apostate had launched his terrible persecution against the early Christians, so had the Holy Father inaugurated a martyrdom of the Modernists at the hands of his chosen legion, the Society of Jesus. The antecedent probabilities were all against Father Bricarelli, who, according to Gury, Escobar and Speroni, was justified in his violation of the secret entrusted to him. He

confirmed this from a case of conscience printed for diocesan use, in which a clear case of such violation was closed with the query, "Was the seal of Confession thus violated?" indicating that the text-book did not condemn it.

Bricarelli, he went on to say, is a Jesuit, and the rules of the Society of Jesus in regard to manifestation of conscience show that the Jesuits had no respect for the secrecy of Confession. Verdesi was an innocent, simple, weak soul, seeking for peace of mind and an exalted ideal. His tastes were no more unpriestly than those of hundreds of priests in and out of the Church. The witnesses against him were not to be believed, because according to their doctrine of probabilism they could state what was false, and by their mental restriction could suppress what was true. These things the witnesses did so do in order to save the Society of Jesus. As for the depositions, the Cardinals, no more than other priests, could testify to the truth, and as a matter of fact had obviously prearranged their concordant testimony. The penalizing of the men denounced, the statements of the witnesses to the contrary notwithstanding, was in consequence of Verdesi's denunciation, and not through guile but a desire to repair wrong done to his friends had Verdesi issued his charge against Bricarelli.

The tribunal then withdrew, and after a conference of one hour and a half, at 8.20 p. m., on June 5th, 1911, returned the following verdict, which, as matter of record, is here given in full:

"The tribunal declares Gustavo Verdesi guilty of defamation through the press committed in Rome to the injury of Carlo Bricarelli on the 15th day of April, 1911, by the publication in the daily newspaper *Il Messaggero* of the signed letter inserted in column 5, page 4, of No. 105 of the said daily newspaper, with the qualification of extenuating circumstances of a general character. It sentences him to the penalty of imprisonment for ten months and a fine of 833 lire, to damages to the prosecuting party to an amount to be determined in another session of the court, and to the payment of the costs of the trial." This settles the matter for the present, though the defence, as was to be expected, have taken an appeal to the Court of Appeals.

On Sunday last the monument to Victor Emmanuel was dedicated. Owing to the closing of the approaches to the site, except to the invited guests, all the world and his wife, to say nothing of his multitudinous progeny, one of the glories of the Italian people, streamed through the Piazza di San Ignazio from 7.00 to 10.30 a. m. The ceremonies of the dedication were dignified and commendably brief, the speech of the occasion being in the masterly hands of the Prime Minister Giolitti. There was an official attempt to conceal all anti-Vatican utterances, but the anti-clerical papers could not miss their chance, and the Masonic manifesto signed with the name "Ferrari," with its maliciously mendacious reference to the Vatican ever lying in watchful ambush and as far as it can denying and cursing the liberty and unity of the Fatherland, compares the squalor of Rome and the misery of its inhabitants under the Popes to the splendor of the city and the happiness of its people under their present king. Unfortunately for the force of the antithesis it chose for its time of misery the years when the Popes were detained at Avignon and were not responsible for the condition of things at Rome. But in anti-religious literature it would seem that statement is all that is required; the readers never question nor ask for proof.

The monument, with its gilded bronze statue of Em-

manuel and its architectural background of allegory is strikingly handsome, but nothing short of softening of the brain can explain the anti-clerical cry of enthusiasm that it eclipses St. Peter's. However, the same cephalous tumefaction is capable on some day of riot and disorder of calling for the destruction of St. Peter's. The only untoward incidents of the celebration proper were the appearance of a country syndic by name of Paolucci in clerical attire; he is only an ex-deacon of a remote village, but bound to make a stir: the other was the fiasco of the collation served "al fresco" on the the Palatine Hill to the five thousand visiting syndics; it turned out to be a box lunch, such as is sold in the railroad trains, distributed to them as to children on a charity picnic, to be eaten as best it might, wherever the recipient could find a corner in which to ensconce himself. The transportation companies reported the presence of two hundred thousand strangers in the city during the week; this may be true, for the city certainly held the largest crowds seen here since the Exposition year opened. However, not everybody is content, for the bulk of them had but little money to spend, coming as they did from the remoter parts of Italy, where money is not plentiful.

The Holy Father suspended public audiences during the week, so that it was impossible for the visitors to run with the hare and hunt with the hounds. However, to-day he received the North American students, who are to return to the United States during the coming week, and with them some forty or fifty American Catholics. In the interim he received in private audience Mgr. Pitaval, the Archbishop of Santa Fé, New Mexico, and Mgr. Coccolo, the zealous patron of the Italian emigrants, who has established successful missions for their protection in Santos and Rio Janeiro, and proposes to establish similar stations in other parts of South America.

On Tuesday Cardinal Respighi solemnly consecrated the splendid church of St. Joachim in the Prati, erected in memory of the jubilee of Leo XIII, in which are a series of lovely national chapels, including one built by the contributions of the Catholics of the United States and adorned with the glorious Stars and Stripes.

It will interest your classical readers to learn that the government has begun near Licenza excavations to uncover the remains of the famous villa of Horace there. The work is in charge of Professor Angelo Pasqua.

C. M.

Spain's Domestic and Foreign Relations

MADRID, June 4, 1911.

One of the revolutionary war cries in Spain has always been, "Down with the excise!" This tax, levied on articles of food and drink, is the chief, if not the only source of income enjoyed by the municipalities. Since the revolution of 1868 there has not been a Republican meeting or any gathering of the "common people" in which there has not been a demand for the abolition of the hated excise, and street brawls and clashes with the authorities without number have taken place on account of it.

Such was the eagerness of Premier Canalejas to conciliate the Republicans and to make common cause with the radical elements in Spanish politics that he announced the suppression of the excise as one of the planks of his platform. In fulfilment of his party pledge he brought before the Cortes a project for laying a tax on the rent-

ing value of houses, on the use of electric lights, and other things, as a substitute for the tax on food and drink. His plan was unquestionably ill-advised and mischievous, for its greatest weight must necessarily fall on the tenant, while the proprietor and the rich in general reaped the profit. The tax was indeed to be taken off partridges, pheasants and fancy fish, but the price of bread and beef and milk and vegetables was not to be lowered. The municipalities, too, must share in the common misfortune, for without the excise they were left practically with no income for daily expenses and improvements. All this was duly demonstrated to Canalejas while his proposed measure was under discussion; but he was deaf to all representations. "Pass the bill or I shall retire from the council, and I will refuse my aid and counsel to any succeeding Liberal cabinet." He also threatened the Conservatives with his wrath, should they, as they had threatened, prevent the passage of the bill by abstaining from voting. According to Spanish law, a numerical majority of each House of the Cortes must be present and pass upon a measure before it can become a law. Thus, as the Spanish Senate is composed at the present time of three hundred and fifty members, the presence of one hundred and seventy-six constitutes a quorum, and eighty-nine votes could secure the success of a measure. Politically, one hundred and seventy-eight senators are ministerialists, one hundred and eighteen are Conservatives, twenty-seven are classified as Independents, five are Carlists, four are Republicans, and there are eighteen prelates.

After the measure had passed the lower House, or Congress, it was believed that it must surely fail in the Senate, for many ministerialists were opposed to it. Then came the threats of Canalejas and next came the voting. To the general amazement of the public, one hundred and seventy-eight senators voted in favor of the bill and only sixty-three against it. It actually had in its favor, therefore, a majority of the whole senate. The result has strengthened the hold of Canalejas upon the leadership of his party, for some of his dissatisfied followers had already begun to intrigue for his overthrow and rejection.

But why did the Conservatives vote for a measure which they denounced in debate as bound to do harm and bring disaster? They were prompted for several reasons, among them being their unwillingness to bring upon their party the odium of thwarting the popular will in such a burning question as the excise; they also wished to deprive Canalejas of all pretext for averring that his policy was spoiled by the hostility of the Conservatives; in the third place, they felt that those who clamored for the suppression of the excise would soon see their mistake and would clamor anew for a return to the old system. In this, be it said, they made no idle prediction, for the radical press is already accusing Canalejas of having misled the people by pretending to embody their demands in a law which does not better matters, if, indeed, it does not even make them worse. We may, therefore, look forward with certainty to public disturbances and riots on the day when the law is to go into effect.

Although Spain's home affairs are in a state so unsatisfactory and threatening, the Morocco problem casts an ominous shadow over our international relations. Though we are far from wishing to pose as alarmists, we feel, nevertheless, that the Morocco question in its present state bodes ill for our country. Some months ago, when the diplomatic action of the powers parties to

the convention of Algeciras, and, among them, France especially, was a topic of public discussion, Pablo Iglesias, the leader of the Spanish Socialists, declared in the House that if the government attempted to mobilize troops for an African campaign, his followers would take violent means to prevent it. His threat, we must say, was ridiculous, yet it sufficed to take all the wind out of the sails of the Premier, whose timidity and excessive moderation have precipitated a state of affairs that is truly critical. While France has gone forward step by step until she has troops in Fez, where she exercises a protectorate over the Sultan, Spain, which has so many reasons for extending her influence in Morocco, has remained cooped up in her little African corner, without even venturing to advance as far as Tetuan, a place that she could occupy without discharging a gun. At this rate, Spain's activity will soon be effectually blocked by a France on the north and by another France on the south. The sultanate of Morocco has long been in a moribund condition. The sultan's authority is effective as far as the gates of his palace; but beyond them lawless tribes defy him even while they hail him as their ruler. The tricolor will soon replace the crossed simitars in their field of red.

Fear, let us avow it openly, downright fear, has pounced upon us and paralyzed our action just when we should have done something in the face of Europe; but a threat from Pablo Iglesias and a frown from France have made Canalejas fold his arms and do nothing more energetic. In a word, we have come to the pass where a petty, halting, personal policy absorbs everything, controls everything. The one desire of Canalejas is to keep on, and this he endeavors to do by retaining the favor of the radicals. In reality, he is the poor prisoner of the members of the Left.

The last place, it would seem, where the prime minister of King Alfonso XIII should look for aid and comfort would be among the Republicans of Portugal, yet he has placed these petty Robespierres under a compliment by his action towards the Portuguese exiles. Braga and Costa sleep not, rest not; with their eyes glued on the Spanish frontier, they see a royalist conspirator in every scarecrow, a royalist army in every flock of goats. Who is to save the republic from such enemies? Who but Canalejas? At the bar of the Minho, in front of the Jesuit college, there have been anchored for the last few days three gunboats and the cruiser Adamastor, in the fear that the college harbored a vast quantity of arms and ammunition for the use of the Portuguese royalists! A Spanish college besieged by the Portuguese navy!

Among the Portuguese refugees in Spain, three of the most distinguished were the Count of Bertiandos, Captain Paiva Couceiro, and the well-known journalist, Chagas. They had at first established themselves in Vigo, near the frontier, but, at the request of the Braga cabinet, they had been directed to "move on"; and they did, as far as Santiago de Compostela in Galicia. Another intimation from Lisbon, and these three victims of Braga & Co. were expelled by order of Canalejas. Now, while he is so obsequious towards the Portuguese dictators and ready to expel from Spanish soil those who have fled thither to escape their tyranny, Canalejas seems to close his eyes to the fact that Spanish revolutionists are busy hobnobbing with their associates across the border in a way that needs no explanation. Evidently, his motto is Rule or Ruin. It seems destined to prove Rule and Ruin.

NORBERTO TORCAL.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 1, 1911.

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Children of Israel

The New York Normal College, whose purpose is to train women teachers for the public schools, conferred diplomas of graduation this year on one hundred and thirty-six of its pupils. The names of the recipients of this academic honor, which is also an open sesame for a position, appear in the New York *Herald* of June 22, and the peculiarity, or, rather, the homogeneity, of the list furnishes food for reflection. It begins with the name of a fair maid who claims Abraham as a forbear, and then follow in rapid succession the Sarahs, and Rachels and Rebeccas who are the progeny of Isaac and Jacob, and Levi, and even Judas. There are also Cohens, and Esbergs, and Goldbergs, and Sklambergs, and Hirschmans, and Schuilhoffs, and Stoloffs, and Suchoffs, and many other representatives of the same ambitious, laborious, persistent and pervasive race; while, on the other hand, there is only an occasional gleam down what seems a genealogical table of the Old Law of a timorous and uncomfortable patronymic suggestive of Gentile blood.

As the buildings of the Normal College are being enlarged at the present time, it is not unlikely that it may soon demand more ample accommodations and ultimately rival the magnificent and multitudinous pile which the many millions of New York's municipal moneys have invested with a beauty and splendor that nothing in the metropolis can boast of, and which is known as the City College. Indeed, the need seems imperative already; for whereas one hundred and thirty-six young women received their diplomas on Wednesday, only sixty-two young men were made Bachelors of Arts on Thursday in the gray and white buildings on the bluff. No doubt if the demand is made the authorities will hasten to grant it, for the same atmosphere pervades both institutions. Thus the honor men of Thursday were Isidore Eisen-

berg, Morse Sable Hirsch, Stephen K. Rapp and Robert Rubinstein. Of the Pell medals the gold one went to Morris Hirsch and the silver one to Monroe Meyer. In Chemistry, Israel Katz was honored; in Natural History, Israel Ziegler; in Moral Philosophy, Julius Dreschler. Scarcely a Christian name is visible to the naked eye. It is Herskowitz, and Goldberg, and Jacobs, and Judelsohn, and Rosenberg, and Silverstein, and so on to the end. One readily believes, after glancing at this array of ancient and prolific families, that the Jewish element is, as commonly believed, 90 per cent. in the student population of the gorgeous college, and that on Jewish holidays classes are suspended to permit the devout youths of the institution to hie them away to the Synagogue, to which, of course, it is doubtful if they go. On the other hand, it is hard to understand why the Rev. John Campbell was invited to pronounce the benediction in the college chapel at the Commencement Exercises of 1911, and one is curious to know which half of the Holy Book he dwelt upon. But there is something in all this more than an isolated academic fact. As these two great institutions furnish the teachers for the schools of New York, the result seems inevitable that not only the Christmas celebrations which have been in use hitherto and were already objected to, will cease, but also that all reference to Christian doctrine, Christian ethics, and Christian history will be tabooed in the public schools of the city. How are the crowded-out Christians of New York to get an education?

Despoilers of France

To win the popular approval for their high-handed proceedings in taking over the property of the Church and of the suppressed religious congregations the French freebooters spread the tales of the millions and millions tied up in these properties. The cupidity of the populace was aroused by pledges freely made that these millions were to be utilized for the common good; old-age pensions and countless other schemes of social beneficence were to be inaugurated for the good of the people. But the edifice was built upon sand. Scarcely a year had passed when Briand made known to the expectant people that the millions he had hoped to wrest from the Church and to expend for the social welfare of France had been grossly exaggerated. His successor to-day is obliged to confess that Briand's corrected estimate is similarly far and wide of the mark.

Up to date eight-tenths of the sequestered Church properties have been sold and the total of cash proceeds in the hands of the civil authorities is conceded to be but 227 million francs. And of this total seven million francs must be safely invested to secure the pitiful pension the Church separation law binds the Government to pay to needy and invalid priests robbed of the rights the Concordat conceded to them. It is an overwhelming bankruptcy of the visionary schemes built upon the

sacrilegious robbery of the Church, but it is one easily understood when we recall the manner in which the disposal of the proceeds of the sacrilege was effected.

Wonderful stories are told of the liquidation, despite the efforts of the Republican Government to hide the history of a criminality such as the world has rarely witnessed. One record makes known how, in Perpignan, a building which had been sold for 9,000 francs was found to have accumulated, during the various processes preceding the sale, an expense outlay footing up 18,000 francs. The Carthusian Monastery of the Grande-Chartreuse, with its real and personal belongings was declared to have a value of 13 million francs. When the final accounting of the trustee charged with its sale was presented to the Court sitting in Grenoble, the list of assets in that gentleman's hands totaled 750,000 francs, to offset which he submitted a schedule of liabilities of the astounding sum of 5,000,000 francs incurred in settling the estate. Of course, there has been mountainous fraud in the sales. And over and above the fraud, the agents entrusted with the liquidation, mostly Hebrew capitalists, were able to drive rare bargains in disposing of properties which no Catholic, however wealthy, might attempt to bid in because of the ecclesiastical censure attached to such an action. Deceit and fraud and selfish bartering grew to be so barefaced that even the anti-clerical chamber rebelled and ordered a commission of inquiry to look into the entire matter. Its report tells a fairly full story of the unspeakable scandals—and shows how in repeated instances well-known buyers had secured possession of estates for a pitiful third of their actual value.

But there is another element to be considered, one which is more overwhelming in the injury it imports to national life than are even the terrible losses this criminal conduct has brought about. A Catholic Senator of France, M. Piou, declared a few days ago in the Senate that, in the awful catastrophe which recent legislation has brought upon the Church, there is involved an industry representing an investment of 257 million francs, and in which 65,400 workmen were interested. He referred to the manufacture of church goods and religious articles. How true was the word he spoke statistics just to hand make known to us. In Lyons investments in gold and bronze industries have fallen from 4,500,000 francs to a bare 500,000 francs. In Paris workers in these same industries are mourning a loss in salaries amounting to 4,000,000 francs. Returns from one of the departments of the Loire tell of a decrease of 818,000 francs in the amount of business done in these same branches of trade, and a loss of 240,000 francs in salaries. A church builder in Lille computes his losses at half a million francs, and he confesses that he has been obliged to reduce his working force from 125 to 25 men. Naturally,—who can fail to recognize the reasonableness of their action—many corporations and firms long established in France are leaving the country to

seek new opportunities in lands less hostile to their business interests.

Nor is this the sole loss which the vicious policy of the freebooters has caused to unhappy France. One needs but recall the immense sums which the National Treasury must pay out for the new school edifices, for the new teachers, the new hospital nurses and caretakers in national institutions. What Catholic charity once accomplished must now be made good by the State. And the expenses the State must meet in its effort to do so are enormous. Two examples will serve to make our contention clear. The Carthusians in the Grande-Chartreuse used, at their own cost, to care for thousands in a hospital built by themselves, with an annual outlay of 80,000 francs; since the liquidation the communal authorities have paid 40,000 francs for the care of fifteen patients. In Paris the personnel in charge of the charitable institutions, now the charge of the city, eat up sixty-five per cent. of the whole appropriation made for the upkeep of these establishments.

But, possibly, there is some way in which an alleviation comes to the people, perhaps taxes have been reduced and other civic burdens have been lightened. Nothing can be farther from the truth. The French people pay not a centime less in taxation than they were wont to pay before the Separation law, and, worse than this, there is not a country in the world in which the small property holder is so crushed by the weight of indirect tribute as is the French peasant. Statistics show that in little Belgium, a land in which tenfold more is achieved for the social betterment of the people, scarcely a third as high a tax rate exists as in France; they show, too, that neither Germany nor England imposes such burdens upon the people as does the Republican Government now guiding France's destiny. When will the wickedness of it all be recognized by men of other lands, who laud the efforts of the un-Christian horde in their evil campaign against Christ's Church? Even Combes, the arch-plotter in the opening of the struggle against religion in France, expressed his disgust over the present outcome. "What have these men done with the system I established?" he is said to have exclaimed. "They have made of it a hazard of bandits."

Chartreuse

We hail with pleasure the decision of the Supreme Court of the United States, which stretches its protecting hand over a set of homeless, impoverished and exiled monks, and prevents a rich corporation from robbing them of their means of livelihood.

When the French Government, seven or eight years ago, let loose its ravaging hordes of liquidators to loot the ecclesiastical properties it had stolen, the worthy to whom the vast possessions of the Grande Chartreuse were assigned, besides imitating his fellows in disposing of the property at auction, formed a company to sell the

famous cordial of the monks in domestic and foreign markets. Although they had gone off with their secret, a certain chemist fancied he had made a decoction just as good, and accordingly launched it on the world, with the well-known trade-mark of the monastery.

A protest was immediately made in France, but the court ruled that it was a matter for the police and could not be discussed. Proceedings were also begun in England against the use of the trade-mark, and the English courts upheld the protest, and found that the company was infringing a vested right. Then an attempt was made to sell the spurious stuff in the United States, and Justice Hughes has just written the decision in favor of the plaintiffs, perpetually enjoining the company from using the label.

The learned Justice affirms (1) that the word "Chartreuse" is not a geographical or regional name in the ordinary sense of the word, and cannot, therefore, be employed by a rival firm; (2) that the liquidation proceedings in France did not annul the right of the monks to their trade-mark; (3) that the claim to it had not only not been given up but protested against by sending the original cordial to the markets and by instituting proceedings before the courts; and, finally, that the decree pronounced by the Circuit Court to that effect was just and proper.

He declared also that the company selling the cordial was compelled in justice to state clearly the difference between the two articles, but added that the permission given by the lower court to employ the word "Chartreuse" when that explanation was made, was inconsistent with its decree as to the ownership of the trade-mark, and should be amended. This also held even if the words "Carthusian Monks" or "Pères Chartreux" were employed instead of "Chartreuse," as such a label "served the purpose of dissimulation and drew to the defendant's liqueur the reputation of the monks."

The French Government must be shocked to find English and American ideas of justice so radically different from those that prevail in France.

Pittsburg Library Catalogue

Two weeks ago we ventured to raise a doubt about the value to Catholics of the publication of such catalogues as the one just issued by the Pittsburg Public Library, in which a classified list of all the works of Catholic authors to be found in the library is published in a volume of 240 pages. Our remarks have drawn forth two letters from respected correspondents, which are printed in this issue of AMERICA. One writer thinks our criticism a "dash of cold water" "altogether unmerited"; the other deems us inconsistent as "urging the generous stocking of public libraries with Catholic works" and being "averse to letting Catholics themselves know by means of special lists just what books are in the library."

The chief point of our criticism seems to have been missed. That the names of some authors who are not Catholics should be found in the list is a matter of little moment, for the error may be remedied in subsequent editions. But why lay before Catholic readers all the works found in the library attributable to Catholics? Their appearance in the Catalogue is a recommendation to read them. We remarked there have been books written by Catholics which were better buried in oblivion. Unfortunately, some of these are to be found in the Catalogue we refer to. For over twenty years Dryden degraded his genius by pandering in his dramas to the coarse, the vulgar and the obscene. Yet these dramas are set forth for the Catholic youth and the Catholic maiden to read. The title of some of them should sound a note of warning, as "The Assignment; or, Love in a Nunnery." Then take our friend Chaucer. Some of his tales are far from being unobjectionable. Are Catholics, and especially the young, to read and find out for themselves? Several complete editions are set down in the printed list. A note to one edition says that the impurities have been expunged. There are some editions in this printed list in which the objectionable stories are reproduced in toto. Then, too, the works of Chaucer bristle with difficulties; there are the minor difficulties of the text and the greater ones in the understanding of Catholic usages and Catholic ritual. Is no word of warning to be addressed to the unsuspecting student or reader who takes up the standard Protestant commentaries? Skeat, for example, undoubtedly ranks high as an etymologist, but his religious bias and his ignorance of Catholic customs play havoc at times with the interpretation and illustration of the text.

So long, then, as the indiscriminate reading of these authors, and others we might mention, is recommended, we still are of the opinion that the circulation of this and similar catalogues will do great harm. They might easily be made to do an immense amount of good.

It is not, then, to the issuance of catalogues giving the lists of books of Catholic authorship found in public libraries that we object, but to the baneful inclusion of works which would be better ignored.

Developments in Alsace-Lorraine

During the debate on the bill which embodied the new constitution for Alsace-Lorraine, it seemed to be accepted, almost as a matter of course, that most of the members representing in future parliaments the proposed independent State would affiliate with the Centre party. A large majority of the population of the Reichsland was Catholic, and as long ago as the year 1906 representatives of the strongly organized "Centre Societies" in the province met in Strasburg and agreed unanimously on the foundation of a local Centre party. Statutes of incorporation were then drawn up and the working program for the immediate future decided on.

The union thus formed has a vigorous voting strength in all the centres of population.

Developments in Alsace-Lorraine, since the acceptance of the new constitution bill by the German Reichstag, seem to weaken the assurance with which politicians have predicted the preponderance there of Centre sentiment. Sunday, May 28, a meeting of the executive committee of the Alsace-Lorraine Centre party was held in Strasbourg. Two resolutions were presented for action. One expressed the dissatisfaction of the delegates with the provisions of the new constitution; the other, after speeches, in which much frank criticism of the policy of the Centrists during the consideration of the bill had been indulged in, asked that the Alsatian deputies hitherto acting with the Centre should be absolved from that allegiance. It appears that of the four members of the Reichstag then present, two had agreed with the resolution, and two opposed it.

The former resolution passed with an almost unanimous vote. No one expected any other outcome, as the people of Alsace-Lorraine had long since made known their lack of satisfaction with the measure of independence the new constitution concedes to them. The second resolution was laid upon the table, since its content was deemed of sufficient importance to be brought before the convention of the party soon to be assembled.

The evident mistrust implied in the resolution is, to be sure, not at all agreeable to the German Centre. A quasi-official utterance from their headquarters in Berlin bids the Alsations go slowly. It warns them that political bargaining and threatened secession from known friends will hardly help them to secure the amendments they hope to pass for the betterment of the new constitution. The best features of the bill, it is added, the privilege of three votes in the Federal Council (Bundesrath) and the insistence upon the equal suffrage right, were, after all, due to the efforts of the Centre in the Reichstag, and it will be only through the friendly aid of the Centre that the further privileges demanded by Alsace-Lorraine can be obtained. If the representatives of the new State adopt the policy the present action appears to portend, they will help neither their own cause nor that of the empire; they will rather advance the interests of the opposition, who are even yet clamoring that the province is unfitted for the rights of home rule and self-government. It may be, says the pronouncement published by representative Centrists, that considerable amendment ought to be made in the provisions of the new constitution, but, whatever change is to be effected, the best interests of Alsace-Lorraine, surely, will not be conserved by men like the Conservatives, whose sympathies lie in the direction of Prussian dominance, nor by those whose instincts are hostile to every movement that is not distinctly pro-German.

Press dispatches received June 21 make known that Pope Pius X has addressed a letter to the Apostolic

Delegate at Washington, Mgr. Falconio, praising the efforts now being made so generously by Americans to further the cause of universal peace. His Holiness expresses his gratification at the noble initiative thus taken; he wishes every success to the great movement and gives voice to the hope that the Palace of Peace at the Hague will yet realize the fondest ambition of its founder. Even though the desired end be not attained completely, he writes, the action taken and the work done will not go without its reward. A noble effort, says the Pontiff, is always deserving of praise, and some measure of success and progress must inevitably result.

SOME FRIENDS OF MINE

THE RECLUSE.

As I was rounding the corner of Henry's store, he came out, bearing a brand new saw and saw-buck. After some bucolic comment suitable to the occasion, we fell into step. As is his custom, he proceeded directly to business.

"While reading my old friend, Balzac, last evening I saw a reference to a book entitled, 'The Imitation of Christ.' Have you such a book in your library? I am very anxious to read it." I assured him that I had several copies, and we turned to other matters.

When we had arrived at my house the Recluse deposited his saw and saw-buck carefully in my front hall, much as a dinner guest lays off his overcoat and hat, and we entered the library. He has a nose for books and goes straight for his quarry on the shelves. He placed his finger on a volume. "That is the best — did. I don't care for his later stuff; it's artificial. Nice chap, though. We were chums at —." The name of a famous woman writer caught his eye. "A remarkable woman. You read her book on —? She was one of my best friends years ago; not only a writer of talent, but a charming hostess." So he went on, patting the books as if their backs were the shoulders of old friends. Finally, I found the book I wanted and gave it to him.

"You are quite sure this will not incommode you?" "Quite," I replied. "Keep it as long as you wish." "Oh, no! I shall return it to-morrow." He took up his saw and saw-buck and bade me a cheery "Good evening."

The next day I met him at the car station. He came up immediately and began to talk. I have often read in stories of men who had a "crooked smile," a noiseless and inimitable manner of expressing pleasure and comradeship. The Recluse has such a smile, giving the beholder the impression of looking into deep wells of laughter. It is a delight to listen to him, no matter how odd are his remarks, for his voice holds a velvety softness and an intonation that is most winning.

"I shall have to ask you to let me take that book a few days longer. I read it for two hours last night. One might as well try to read the Bible through at one sitting. It is a deep book. Not that I agree with all the author says; in fact, I dissent from him in many points, but he does understand the human heart." He leaped on a car and was gone.

That is a cross-section of the Recluse, a lovable combination of flawless urbanity and vigorous combativeness. He argues with everybody, and some say that he takes a side in argument from pure contrariness. But I have remarked that his arguments are always solid and cogent. He sees both sides of a question instantly, and if one is urged unduly his spirit of fairness urges him to put forth what may be said for the other.

The Artist and he are good friends, but the Recluse irritates the Artist by criticism of his paintings. The latter said not long

ago: "He came into my studio a few mornings since and found fault with every brush stroke I took. Finally, I told him: I have devoted a good many years to this painting business. I know what I am doing. You are an amateur. If you care to keep the high regard I have always had for you, you will allow me to work in peace. But that did not change him one iota."

I sounded the Recluse on the Artist. He seemed to take the case out of an invisible docket and was ready immediately: "— is a man of much ability; has an instinct for color, but he crowds his canvases. Then, again, he doesn't draw a design, but starts in with the brush, painting figures in and out until he hits on the right effect. That is the advantage of painting in oil. You can cover up your mistakes in line with color. Now, in 'black and white' it is different. The truth or falsity of the drawing stands out. When I look at an oil painting and see the fallacy of the treatment it irritates me. —thinks me an impertinent duffer, no doubt, but I think my theory of design is right, just the same."

The Golfer and I met the Recluse in the Square, and a discussion on the ancient and honorable game ensued. We tried to get him up to the links. "I don't like that plaguey old course," said he. "It's laid out badly. It has short holes where there should be long ones, and is absurdly easy. Play ought to begin at the ninth hole and go backward. Now, take the links across the river; every hole is a problem. It gives a man real golf, but that links of yours is a miserable croquet ground."

When he had gone on his way the Golfer said: "I think that chap is bluffing. He cannot begin to play the golf he claims. I would like to get him up there some day and put him to the test."

"Don't be too sure," said I. "The Recluse has a disconcerting way of backing up what he says. Now, as a matter of psychology, I wager that he plays an excellent game. If he doesn't, my measure of him is all wrong."

He came up one morning. He had not handled a club for two years, and the set offered to him was all that it should not have been. "I shall not play with you; I'll just go round." We would not hear it, so at last he consented.

The Recluse teed up his ball and took his position. Something indefinable showed him to be an expert. In a moment, with a long, steady swing, he drove the ball over the bunker to a spot two yards from the hole. As the game proceeded fortune varied, but the Recluse played a great game for a man long out of practice. He went down the river in his boat, and I turned to the Golfer. "Well?" "All I have to say is, that it will be a long while before I question again anything he says he can do. That man is a wonder."

Of course, a man who will let no fallacy go unpricked, who is so intensely individual in all he says and does, would never be content to live in a house built according to a design other than his own. He made up his mind to have a place of his own. With unerring insight he selected a spot on the beach near the mouth of the river, with a superb view of sea and woodland, and there built his bungalow. He has but to open his windows to have a sleeping porch. He can lift one side, where there is a small platform, and he has an opera box all his own, with a stage of Nature's setting. He prepares his own meals and does his own housekeeping. I think that even the Captain would admit that everything is spick and span. The interior reveals his taste in every picture and book. In solitary rambles he has worked out many mechanical contrivances surprising in their effectiveness and economy of room. There he lives, reads and writes in contentment. I asked him why he did not build a veranda around the bungalow. "You see, I don't own the land, couldn't buy it. I may have to move any day. If I put on ells and verandas, etc., it would make it difficult to move, but as it is all I have to do is to put a shawl strap around the whole thing and walk off with it."

It is quite a small adventure of a sunny afternoon to wend my way seaward toward the ferry slip, extract from its hiding place the horn of salute and give the signal. As the sound breaks the silence I see a head put forth from one of the windows and a welcoming hand held high in greeting. In a moment he is untying the boat. I always feel on such occasions like a traveler halting before the moat of a castle. The oars have hardly been dipped in the return journey before he launches forth on a stream of reminiscence or a spirited description of some book. He has read and traveled widely, and it is almost impossible to bring up the name of a notable person without drawing from him some sprightly story that is new. Once we are ensconced in the bungalow and, his cornucopia alight, an Ambrosian afternoon is in full swing.

On one of these occasions he asked in his quick way: "Have you ever made a collection of little-known books by well-known authors? It's worth while, I assure you." Then he rattled off a list that only a stenographer could have taken down, finally rounding up with another query: "I suppose you have read 'The Londoners,' by Robert Hichens?" I confessed my ignorance.

"A very brilliant and humorous story. He is one of the few Englishmen who can write true humor. You will find the book in the village library, on the left-hand side as you enter, top shelf, somewhere near the middle of the case. To think that a man who can write like that, who can do so much to give pleasure and teach by gentle satire, would stoop to that sacrilegious drool called 'The Garden of Allah'! It's a shame. They made a lot of talk about that book. There are just two things in it—descriptions of the desert, that hundreds of men can do better than Hichens, and a perfectly sickening story of sin, that the world would be much better without. It is revolting to see a man prostitute his talent in that fashion."

I visited the library, found the book in the exact spot indicated, took it home, and laughed that evening until the tears ran down my cheeks. Again the Recluse had vindicated himself as a man of keen and original perception. He cared not a whit what the world said about "The Garden of Allah." He did not like it, and did like the author's earlier and less successful book, and proved that his taste was keen and true.

"There are just three books worth while to me: Thoreau's 'Walden Pond,' Gilbert White's 'Selborne' and Walton's 'Angler.' I read them over and over, and always find something new. Living here alone, I get the right measure of things. What is the use racing about the country and carting in a lot of printed trash? The book of Nature is the great book, and is never tiresome. They talk about natural history not being interesting. A really wise man could write enthralling volumes on the turning of a worm."

The Recluse, alas! is an agnostic. The Christian religion is to him a myth and the Bible a collection of folk lore. He finds Christianity unreasonable, and in the honesty of his unbelief protests against it. In one breath he will ask: "Is it possible that you believe these things?" And in the next he will say: "I would give all I ever had, or expect to have, in this world if I could believe as you do, as many about me do. Faith gives a man such confidence and strength; it's a rock under him. I wish I had it, but it's no use, I do not believe all those beautiful things about Christ and the saints. I must be honest about it, at all odds."

There is an element of pathos in the incompleteness of such a life, all the more because the man's character is so sincere and truthful to itself. He has a passion for doing things rightly, and cannot suffer half measures, yet in the great matter of religion he is spiritually sightless. The tender devotion of the "Imitation" leaves him cold. The divine words of Our Saviour in the Gospels awaken in his soul no answering echo. His religious perceptions are paralyzed. Many others of my acquaintance are in this sorry state, but few are so conscientious in

their devotion to duty for its own sake, in the practice of kindness with no prospect of reward, of such unflinching honesty of soul.

The ways of the Lord are "unsearchable." "The Spirit breatheth where He will." I hope that one day those eyes may be opened and the numb spiritual faculties take on new strength through God's grace. Of one thing I am sure: that the Recluse will follow the light as he sees it, and, in any event, if he were to be called out of this world and friends asked me what should be carved on the stone after his name, I would bid them cut just one word, "Gentleman."

C. W. COLLINS.

LITERATURE

Little Cities of Italy. By ANDRÉ MAUREL. Translated by HELEN GERARD. New York: G. P. Putnam's Sons.

The original of this book was crowned by the French Academy and was awarded the Marcelin Guérin prize. It may be an excellent piece of literature from a French point of view; but we cannot think that an English reader will see anything remarkable in it. It is so peculiarly French as to be tiresome. The author keeps himself keyed up to an apostrophic ecstasy from the first page to the last. The wind, blowing where it listeth, is a miracle of methodical routine compared to Monsieur Maurel. With artistic fervor, with disconcerting unexpectedness, with delirious activity, he hops hither and yon, up and down, backward and forward, cheeping brief bars of gush and cocking his head in the most cunning little way. His stories, similes and illustrations are nearly always peculiarly Gallic in the worst sense, and lead one to suppose that, when he is not touring Italy, his favorite abode is some low *café chantant* in the confines of Montmartre.

There is an effort at the end of the book to weave these disconnected ramblings into the appearance of a general plan with a single purpose in view. And here we have to admire the Latin ability to schematize and classify. Monsieur makes one graceful wave with his wand so beautiful, and presto! instead of the highly colored dissolving views of medieval Italy, which we thought we were being amused with, we discover that we have been more serious than we had believed and were in reality making a profound study of the modern *risorgimento*. It is of a marvelousness.

Probably the most important sentences in this book occur in the preface, furnished by Guglielmo Ferrero. The popular Italian historian says of his native land: "It is certain that Italy, by its geographical configuration, by its ethnological composition, and by its history, is less adapted than any other country of Europe to be a centralized and united form of government. Its elongated form, the chain of the Appenines that cuts it into two parts, do not lend themselves to the requirements of a great modern State, whose nerves are its railways. . . . Moreover, Italy's entire history shows that it never has been possible to make Northern Italy and Southern Italy march side by side on the road to progress. When the one prospers the other decays. They are the two scales of a balance; one rises and the other falls." It is a pleasant surprise to find an historian so singularly free from bias in favor of ecclesiastical Rome pretending to find some other cause for Italian political difficulties than the Catholic Church.

J. J. D.

The Legacy. A Story of a Woman. By MARY S. WATTS. New York: The Macmillan Company. Price, \$1.50.

This is a well-told story. Whether because of its adherence to the Thackeray manner or in spite of it, we cannot determine; but it carries the reader along pleasantly through a succession of interesting and ingenious pictures of contemporary American life. The author has borrowed certain little tricks from the great

Victorian novelist of English society. We have the same laboriously compiled genealogies, made readable by humorous comment and by their intimate bearing upon the action of the main characters in the story; once more we are made to feel our own potential badness by ironical addresses to our superior virtue, asking it quizzically to go ahead and condemn outright the human failings which the story-teller chronicles. Instead of a hero, like Clive Newcome or Pendennis, we have a heroine, who is astonishingly commonplace in her life and adventures, when we consider how interesting the novelist has made her.

And yet one may question the commonplace character of the woman whose story is told here. She is represented as being naturally proof to any inroads of emotion. Her feelings are supposed hardly ever to be touched, and the ordinary social ambitions are a matter of indifference to her. This would be intelligible if she were not at the same time represented as being passionate and high-strung and indomitable in meeting difficulties. The admixture of oil and water does not make a satisfactory composition; a character that has to be studied in layers, courses and strata shows too many signs of tinkering to be convincing as a human figure.

The story is a clean story, as stories go nowadays, and the author deserves commendation for what have come to be rare things with female writers of fiction: reticence, namely, and decency. If we miss the religious quality in her story it is only to draw attention to the artistic deficiency arising from its absence. The author wished to describe the dramatic struggle between goodness and vice and the ultimate triumph of virtue. A naturally passionate character, common sense tells us, will not triumph over strong temptation by the aid of purely natural conditions and native force,—all these are supposed to be fully enlisted on the opposite side. But the character, to be interesting, must be passionate. How can it be made to rise victorious over evil? The supernatural life is the only protagonist of the natural. Introduce that and we have the proper *mise en scène* for the combat. Omit it, and we have what the sporting editor calls a "frame-up," an artificially prearranged process of events in which everything is make-believe and the issue predetermined, irrespective of the prowess of the principals. This accounts for the unnatural contradictions in the heroine of this book. The author has to be at her side in every chapter with a new mask for her as each new situation is evolved; so that at the end we are left wondering whether we have been watching a dozen heroines or only one. An accident finally saves her; and here the author is logical. Nothing else could save her. But even this introduces a hint of melodrama and weakens the story.

J. J. D.

A Conversion and a Vocation. Sister Mary of the Sacred Heart. Sophia Ryder. First Novice of the Order of the Good Shepherd in England. Second Edition. London: Burns and Oates.

We are glad to see this very edifying biography in a second edition. Sophia Ryder was the daughter of an Anglican bishop, a sister-in-law of Sir George Grey, three times Home Secretary, and a friend of Newman. Her brother, George Ryder, by his conversion and that of his family to the Catholic Church, helped considerably in the coming of the "new spring" in England. Mrs. George Ryder (Sophia Lucy Sargent) was one of the three sisters to whom reference is so often made in books about the Oxford Movement. This pious biography belongs to the class of books which may be said to give us a glance at the interior life of that movement.

Sister Mary of the Sacred Heart was converted when a young girl, and shortly afterward entered the Order of the Good Shepherd, in which she was distinguished by her religious fervor and active zeal for fifty-two years. The record of her long life is not so much a catalogue of achievements striking to the eye

as of holy, humble and difficult service in behalf of unfortunate women.

The book is enriched by a letter of Cardinal Newman, in which he states the case for those who seem to die at odds with Catholic belief and practice. After declaring that the Catholic Church is the sole Communion in which there is salvation, he points out that the Church herself lays down invincible ignorance as an excusing exception to the indiscriminate application of this law. He then notes that no one can decide who is in invincible ignorance and who is not, and adds: "Habit, formation of mind, prejudice, reliance and faith in others may be as real walls of separation as mountains. Members of one and the same household may be more distant from each other in the intercommunion of mutual apprehension of ideas than they would be made by the interposition of an ocean." J. J. D.

Metcalf and Rafter's Language Series. New York State Edition. New York: American Book Company.

In nothing is the difference between old and new methods of education so marked as in the making of text-books for the teaching of English in the elementary schools. Twenty or more years ago the elements of grammar made up the sole text-book that did service in the teaching of English in grammar schools. To-day the class book in English is a combination text-book of grammar, memory, reading, lessons in observation and oral expression. In the old text-books the simple rules of grammar were set forth in strict order and in all their severity; in the text-books of to-day (especially for the lower grades) grammar rules are given without apparent order, and are rendered attractive by being surrounded with pictures, reading lessons, observation exercises on birds, flowers, etc.

"Metcalf and Rafter's Language Series," I, II, is an up-to-date English text-book, designed to meet the requirements of the New York State English syllabus for elementary schools. In Book I the dialogues between pupil and teacher are developed unnecessarily—most of them could have been left to the resourcefulness of the teacher. Book II is made up of Language and Literature Studies (Part I) and English Grammar proper (Part II). The complete separation of these two treatises in a text-book is to be commended. The treatise on English Grammar is very well done, the rules are clear and concise, the exercises useful, and each page is so spaced and printed that it is easy to take in at a glance the subject matter of a chapter.

In view of all the criticism that is being directed against modern methods of teaching English, the compilers of the book under review are rather sanguine when they assert in their preface (p. vii) that by the use of their book the pupil "will be prepared to analyze a subject logically, and by means of sound reasoning to draw fitting conclusions from known facts. He will be equipped also to express his thoughts correctly, and with an assurance which comes from a knowledge of the laws that govern correct speech." P. O'G.

Más Alegría. Por el Dr. PAUL W. VON KEPPLER, Obispo de Rottenburgo. Traducción del Alemán por FELIPE VILLASVERDE. St. Louis: B. Herder. Price, 80 cents net.

Beginning with the right we have to joy, the learned prelate leads us through twenty-four chapters, in which he tells us of true joy and false,—the joy that really causes us to rejoice, and the spurious joy which excites us and unstrings the nerves, but brings no gladness to the heart. True joy, he tells us, is for all, both old and young, rich and poor; all ought to be able to rejoice. "Poor children of the poor! Their mothers have no time to make their children rejoice; for joy must come to the child from the mother. Poor children of the rich! Their mothers' social duties leave them no time to make their children rejoice." But what shall we do to increase the "visible supply" of joy? He answers, "Rejoice!" Spiritual sunshine beams on

every page. The book is strongly recommended to those good souls who identify religion with hepatic torpidity, and are satisfied only when they have made others miserable by shutting the light of joy out of life. The German edition has reached its fiftieth thousand. Let us rejoice! * * *

The Purple East. By Rev. J. J. MALONE, P.P. Melbourne: W. P. Linehan.

Books of travels are wearisome things in these days when trips around the world are exploits preformed by any one who is burdened with money and time. But "The Purple East" is the journey of a gentleman and a scholar and a priest, who sets out, not from our part of the world but from Australia, to make a pilgrimage to the Holy Land. You see many a thing through his eyes that would never have attracted your attention; while the steamer is ploughing the waves you are discussing literature, and, as the Archbishop of Melbourne, who writes the Preface, tells you, "the most casual reader of Father Malone's volume cannot fail to observe how the supernatural manifests itself on every page, from the moment the boat has anchored at Jaffa till a month later, on the same water, he is lost in admiration at the simple faith of the Russian peasant prostrating himself on the deck in reverence to 'the land his Saviour trod.'" * * *

Un Newman Russe, Vladimir Soloviev. Par MICHEL D'HERBIGNY. Paris: Beauchesne.

The portrait of the remarkably handsome man which forms the frontispiece of this volume would almost compel one to read what the author has to say of this Russian Newman. He looks like a prophet of the Old Testament, or perhaps a softened copy of Michael Angelo's Moses. Soloviev was not a clergyman, like Newman, but he followed the Kindly Light till he came to the Church, and his conversion, like that of Newman, produced a startling sensation among those he left. He was a philologist, a poet, a man of vast learning, a philosopher, a theologian and a saint. The book that tells us all this is not, properly speaking, a biography, but a psychological study of the man and a *compte rendu* of the various doctrines which he evolved and expounded until he reached the Catholic Church. Possibly his conversion may do for Russia what Newman's did for England. One of his works, the "Justification du Bien," is a refutation of Tolstoism, though Tolstoi himself is not even named. The style of the writer is so serene, so limpid, so free from jealousy or bitterness, that Tolstoi advised his disciples to read it. Soloviev died only eleven years ago. Of course, he was in exile. * * *

Beginning, or Glimpses of Vanished Civilizations. By MARION McMORROUGH MULHALL. New York: Longmans, Green & Co.

The writer protests that her purpose in this little book is to retell to youthful readers the story of the discoveries of learned men who have brought to light some of the vestiges of great empires that have vanished from the earth, and whose very names are forgotten. The older folk also will go over her pages with pleasure, as she tells us of Atlantis, of prehistoric Ireland, of Sumer and Akkad, where the cuneiform writing was probably invented, of the wonderful kingdoms of Central America, and other realms that once were. As Mrs. Mulhall is a member of the Roman Arcadia, author of the "Explorers in the New World, Before and After Columbus"; "The Story of the Jesuit Missions of Paraguay"; "Between the Amazon and the Andes"; "The Celtic Sources of the Divina Commedia," etc., we feel that we are being treated to very serious matter, and that her profession of writing only for "her young friends, boys and girls," is merely a modest way of presenting to the general public a very interesting book. * * *

BOOKS RECEIVED

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D. Acts and Romans, I-VIII, and Genesis to Numbers. New York: Charles Scribner's Sons. Two Volumes. Net \$6.
 William Lloyd Garrison. By Lindsay Swift. Philadelphia: George W. Jacobs & Co. Net \$1.25.
 William the Silent, Prince of Orange, 1533-1584, and the Revolt of the Netherlands. By Ruth Putnam. New York: G. P. Putnam & Sons. Net \$1.35.
 Lands of the Southern Cross. A Visit to South America by the Rev. Charles Warren Currier, Ph.D., Delegate of the United States to the International Congress of Americanists at Buenos Aires, Washington: Spanish-American Publication Society.
 Chapters in Christian Doctrine. Reason the Witness of Faith. New York: Frederick Pustet & Co. Net 75 cents.
 Come, Let Us Adore! A Eucharistic Manual. Compiled by the Rev. Bonaventure Hammer, O.F.M. New York: Benziger Bros. Net 75 cents.

Latin Publication:

De Superiore Communitatum Religiosarum. Manuale Asceticum, Canonicum, ac Regiminis. Juxta SS.RR. Congr. Novissimas Leges Digestum. Auctore A. M. Micheletti. New York: Frederick Pustet & Co.

German Publication:

St. Michael. Roman. Von Felix Nabor. New York: Frederick Pustet & Co. Net 75 cents.

French Publication:

Bellarmin. Avant son Cardinalat 1542-1598. Correspondence et Documents. Paris: Gabriel Beauchesne & Cie., 115 rue de Rennes. Net 12 francs.

EDUCATION

Editorial mention was made in a recent issue of AMERICA of the venerable University of Santo Tomás, in Manila. As it was founded in 1611, it antedates by twenty-five years Harvard University, which is commonly called our oldest university. There is an interesting sketch in Father Campbell's "Pioneer Priests of North America" (Vol. III) of another American school, whose opening preceded that of Harvard by one year. This was the Jesuit College founded by Father Le Jeune as soon as he reached Quebec, Canada. Its first home was a small wooden structure, erected in 1635, near Fort St. Louis, on a piece of land twelve acres in extent, which was granted in perpetuity for that purpose by the Company of the One Hundred Associates. Champlain, who died on Christmas Day, 1635, saw the first college opened. Fire destroyed the first building. Another was erected in 1648, which had the distinction of being, at that time, the only stone building in Quebec besides the fort. This was in turn replaced, somewhere between 1725 and 1730, by a beautiful edifice, which served its purpose as a college until the Society of Jesus was suppressed in 1773. Unfortunately the destruction of the Society was the end of the college as well, —for years thereafter the building, used as a barracks, was known as the *Caserne des Jésuites*.

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The college, Father Campbell writes, was established through the generosity of Marquis de Gamache, whose eldest son, René Rohault, had entered the So-

ciety of Jesus and had been assigned to the Canadian missions. On bidding farewell to his father, in 1626, he asked that his patrimony should be devoted to the founding of a college at Quebec. His only stipulation was that the college should be established for the spiritual aid and education of Canadians. The school was successful from the start; in 1637 Le Jeune was able to write to the Father General: "The college, which began with one class and a few pupils, is growing every day on account of the arrival of new colonists from France." We are apt to imagine that the trend of sentiment towards practical courses of study in opposition to the liberal branches is a growth of our own times. Yet the history of the Quebec school tells us that the study of Latin was for a time in disfavor; the popular drift was in the direction of the positive sciences—physics, astronomy, geography and navigation—and some concessions had to be made to the common demand. In 1671 the faculty introduced a course of higher mathematics and hydrography. This branch was strongly encouraged by the officials of the colony, who saw in it a means of preparing a large contingent of navigators and handicraftsmen who would be extremely useful to the colonial government.

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One may well doubt whether Harvard's record for general culture was as creditable in those early days as that of the Quebec college. The sketch in the "Pioneer Priests of North America" quotes a letter written as early as 1661, by the Bishop, Mgr. Laval. He affirms that the education given in the school was on the same footing as in Europe. Music was taught and public literary exhibitions were given. In 1658 the new Governor d'Argenson presided at a dramatic representation written for the occasion. Fifty years later Father Germain could report to his Superiors in France that everything went on in Quebec as in the colleges of Europe, and, perhaps, with more regularity and exactness. The students were industrious, eager and capable. In 1712 there was in the college a two years' course of philosophy, and another two of theology.

* * *

Father Campbell gives us, in this same volume, a bit of Harvard reminiscence which has its own piquancy in view of present-day conditions. He is telling the story of the life of Father Druillettes and describes a visit paid by this Father to Boston. Druillettes, as it appears, had been appointed by the Quebec Government to go down to New England on a very important political mission. He spent some time in Boston (1650-51),

and as he naturally and by training was interested in educational projects, it is more than likely that while he was in that town he took a glance at Harvard. "Had he been present at one of the academic exhibitions," writes Father Campbell, "he would have been surprised and delighted if he found that the collegiate exercises corresponded with the theses defended by the graduates of 1642. These theses are given by Hutchison (History of Massachusetts Bay, Vol. I, p. 310). They are in Latin, and the subjects discussed reveal the fact that the much-derided scholasticism of the Middle Ages was in high honor in Harvard in its early days. Thus, among other pronouncements, we have: 'Materia secunda non potest existere sine forma; Unius rei non est nisi unica forma constitutiva; Quidquid movetur, ab alio movetur'; etc., etc."

During the Ontario (Canada) State Council meeting of the Knights of Columbus, last year, a most commendable resolution was unanimously adopted. The resolution, after a preamble setting forth that the time had arrived for the Knights to take action actively to promote some worthy objects which should have the approval of the hierarchy of the province, decrees: "that the State Deputy be authorized to appoint a committee to make full inquiry into and to give careful consideration to any such projects that might be suggested, the conclusions of the committee to be then reported to each subordinate council in the province, in order that definite action be taken at the next State Council meeting." The first result of this resolution is one which will have important bearing on Catholic Education in Ontario. The Knights propose to raise the sum of forty thousand dollars for an entirely new series of text-books for the Catholic schools of the province.

The *St. Xavier's Calendar*, a useful little monthly publication printed for the parishioners of St. Xavier's Church, Cincinnati, in its June issue quotes the following excellent comment on a fallacy too often urged by Americans, who fancy that the existing laws determining the distribution of educational funds in this country are not subject to amendment:

"In a letter to the *New York Sun*, on the use of public money for denominational purposes, a correspondent had this to say: 'Such schools (religious schools so called) must be supported by private subscriptions. Laws against the public moneys being used for denominational purposes have long obtained in the various States. These laws are irrevocable.' 'What is the authority for this statement?' asks another

correspondent. 'Has not each State in the Union the right to deal with education as it thinks proper? And if the Constitution of any individual State forbids the use of public money for denominational purposes, cannot the Constitution be amended?' Let me remark incidentally that the phrase 'denominational purposes,' as used in the above context, is a mere begging of the question in so far as it has to do with the demand of certain Catholics for State aid to parochial schools. Such Catholics maintain that public money should be paid to these schools, not for denominational, but for educational purposes. If a parochial school imparts to its pupils as good a secular education as does the public school, the State could not justly be charged with religious partiality if it paid for such education."

M. J. O'C.

Manhattan College, New York, this year conferred the honorary degree of LL.D. on the Hon. Aram J. Pothier, Governor of Rhode Island. In his address at the commencement, the Governor paid tribute to the Christian Brothers, at whose schools he had received his early education.

MUSIC

The Catholic University of America has recently inaugurated a movement which should give new life and vigor to all lovers of liturgical music. Many efforts have been made toward reform since the appearance of the Holy Father's Encyclical on Sacred Music, but none which seems to promise such lasting results as the present one. About a year ago the services were secured of an able and experienced Director of Music, Rev. A. Gabert, who will devote himself to the teaching of liturgical music to the seminarians and students affiliated with the university. Father Gabert gives an interesting account of his first year's efforts in the last number of the new *Revue Gregorienne*. He tells of how he formed a choir of students and seminarians, of their progress, their interest in the work, and their successful rendering of several High Masses, notably one of his own composition written especially for the Feast of the Immaculate Conception. He concludes his letter with the encouraging phrase: "The 'belle Schola' is not only formed but is doing excellent work, and gives ground for hope of great things in the future."

The University is to be congratulated, for not only is it establishing a *Schola Cantorum* according to the desire of the Holy Father, but is establishing that *Schola* at precisely the place where its influence will be most direct and its efforts most effective in forming the

elite of our clergy in the theory and practise of music as set forth in the *Motu Proprio*. As far as we know, there are but two other Universities that have taken action along these lines, that of Friburg and that of Strassburg, at each of which a Chair of Sacred Music has been established.

The whole trend in modern times toward reviving the study of music and treating it as a potent factor in both primary and higher education is but another and striking instance of the wisdom of the educational ideals of the Middle Ages. Music was then one of the four great requisites for a university degree, and was, moreover, taught systematically to the children in the monastic schools. Music lovers will therefore be glad to hear that the University at Washington is not confining its efforts to the training of its students, but is seeking to provide as well for the musical education of our school children. Doctors Shields and Pace of the University Faculty have in view the preparation of a series of text books on music for use in the parochial schools. The children are to be given a thorough grounding in sight reading and singing so as to be prepared at an early age to read at sight and sing correctly all music of ordinary difficulty. This is beginning at the right point. Each day it is becoming more apparent that the Second Council of Baltimore showed both wisdom and foresight in recommending, as early as 1866, that Gregorian Chant be taught in the parochial schools. To focus our efforts at reform upon individual choirs is good as far as it goes, but it does not go far enough. The scope of the movement is larger. By turning our attention to the schools and dealing adequately with the children we can not only turn out an immense quantity of material available for choirs, but in time produce that spontaneous congregational singing which the Holy Father so strongly advocates.

It is encouraging to see so high an authority as the University lending its support and prestige to this cause.

J. W.

PULPIT, PRESS AND PLATFORM

The anniversary of the National holiday makes it of interest to recall the circumstance of the first formal Catholic celebration of the Fourth of July. On July 2, 1779, M. Gerard, the Minister Plenipotentiary of France to the United States, sent out an invitation to the President, the members of the Continental Congress, and the leading citizens of Philadelphia, in which city the seat of government was then located, "to attend the Te Deum which will

be chanted on the 4th of this month, at noon, in the new Catholic chapel [St. Mary's], to celebrate the anniversary of the Independence of the United States of America." These officials of the Government accepted the invitation and with a number of distinguished citizens were present and listened to the following sermon, delivered by the Recollect, Father Seraphim Bandol, who was the chaplain to the French Minister:

"Gentlemen:—We are assembled to celebrate the anniversary of that day which Providence had marked in His Eternal Decrees to become the epoch of liberty and independence to thirteen United States of America. That Being, whose Almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe, and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution, which calls forth this day's festivity. He hath struck the oppressors of a people free and peaceable with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethren, citizens of the United States, to address you on this occasion. It is that God, that all-powerful God who hath directed your steps, when you knew not where to apply for counsel; who, when you were without arms, fought for you with the sword of Justice; who, when you were in adversity, poured into your hearts the spirit of courage, of wisdom and of fortitude, and who hath at length raised up for your support a youthful sovereign, whose virtues bless and adorn a sensible, a faithful and a generous nation. This nation has blended her interests with your interests, and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours, at the foot of the altars of the Eternal God, to celebrate that glorious revolution, which has placed the sons of America among the free and independent nations of the earth.

"We have nothing now to apprehend but the anger of Heaven, or that the measure of our guilt should exceed His mercy. Let us, then, prostrate ourselves at the feet of the immortal God who holds the fate of empires in His hands and raises them up at His pleasure, or breaks them down to dust. Let us conjure him to enlighten our enemies, and to dispose their hearts to enjoy that tranquillity and happiness which the revolution we now celebrate has established for a great part of the human race. Let us implore him to conduct us by that way which His Providence has marked out for a union with so desirable an end. Let us offer unto Him hearts im-

bued with sentiments of respect, consecrated by religion, by humanity, and by patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet homages, offerings and vows so pure, so worthy the common parent of mankind. God will not reject our joy, for He is the author of it; nor will He reject our prayers, for they ask but the full accomplishment of the decrees He hath manifested. Filled with this spirit, let us, in concert with each other, raise our hearts to the Eternal. Let us implore His infinite mercy to be pleased to inspire the rulers of both nations with the wisdom and force necessary to perfect what it hath begun. Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the councils and the arms of the allies, and that we may soon enjoy the sweets of a peace which will cement the union, and establish the prosperity of the two empires. It is with this view that we shall cause that canticle to be performed which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from Heaven, and a prayer for the continuance of its mercies."

SOCIOLOGY

The shark is a fish always hungry. The great white shark will take down a man, clothed, booted and armed, and be ready for another. Nevertheless, accidents excepted, one needs but ordinary prudence to avoid such a fate, for in its eagerness to catch whatever falls into the sea, the shark swims near the surface, with its great triangular fin sticking out to betray it.

"There be land rats and water rats," said Shylock; and there are land sharks as well as sea sharks. Some promote companies to acquire mines or oil fields which would make every stockholder a millionaire, did they only exist. Others sell furniture on the installment plan at a price that would be unprofitable but for the bill of sale, which enables them to sell the same furniture two or three times over. A good German told how, when he was a boy, every family in his village owned its cottage with its little plot of land, and lived happily in its simple life, for the father, like Longfellow's blacksmith, could look

"The whole world in the face,

For he owed not any man."

One day a poor peddler appeared, so poor that the good people, needing not his wares, bought them out of pity. They did so, the more readily as the grateful peddler insisted on leaving much of the payment to be settled when he should come round again. He returned after a month or two, gathered in what money was attainable, and sold his benefactors more goods on

credit. After a few years a fine house overlooked the village. It was the peddler's, who owned every cottage in the place, and every cottager too. He was a land shark. He was not a Teuton.

Another species of this animal is the loan shark. He will lend you any sum, from \$5 to \$5,000, on your personal note, provided you are a permanency by reason of a profession or a salaried position. His interest is high, but you must consider the risk he runs in lending without security, through mere benevolence. You need \$100 for four months. Sign a bill for \$120 and it is yours. Four months are up, and you can pay only \$50. Don't apologize. Just sign a bill for \$84 and it is all right. By the end of the year, if you are lucky, you may have repaid the \$100, but you will still have a bill outstanding for some \$50 or so, sheer usury, which will become \$80 before you are done with it. But you are fortunate if you escape so easily. Should you be able to pay only \$20 every four months, the loan shark would be better pleased, as you might go on paying this sum forever, renewing each time the bill for \$120.

Like his cousin of the sea, the land shark has his triangular fin. No man does business out of pure benevolence, the land shark least of all. He deals with me to make money out of me, not to let me make money out of him. When you get a circular offering to "let you in on the ground floor" of a mining speculation throw it into the waste paper basket, or you will be "let in" very unpleasantly indeed. When one urges you to buy on an extraordinarily generous installment plan, remember your Longfellow again, and "Trust him not, he's fooling thee."

As for the offer to lend any sum on your personal note, it is a portentous triangular fin, and underneath it is a man-eater of the largest size.

In the West Indies one may see expert natives managing sharks very easily. The monster has a snout protruding so far beyond its mouth that it must turn over to seize its prey, and in doing so it loses control of its movements and exposes its vulnerable belly. The native goes into the water with his knife, avoids cleverly the shark's rush, and before it can turn back to its swimming position, buries his knife in its heart. It is comforting to know that the loan shark cannot attack his victim without exposing himself similarly. It is still more comforting to know that steps are being taken to make things still harder for the shark. If you are in danger, go to an honest lawyer, make a clean breast of everything, and he will show you how to plant your knife as neatly as ever did a West Indian swimmer or a Spanish matador. When the loan shark says he lends without security, he lies. His se-

curity is your fear of exposure. Be fearless, and his security will vanish.

H. W.

ECCLESIASTICAL ITEMS

The thirteenth Catholic Congress of Limburg (Holland) was held at Sittard, on Pentecost Monday, June 5, with an unusually large and enthusiastic attendance of delegates. In eleven sectional meetings the general theme of the need of active cooperation of the laity in the activities of the Church in the religious, social and political life of the Catholic people was discussed by the representatives of the various organizations present. Arrangements were made to found a People's Building in every district, in which the Catholic organizations may be centred and their purposes ordered and directed by a common administrative board. At the close of these sectional meetings, the delegates formed in procession, and, with banners flying, marched to the City Hall, where the Mayor welcomed them to the city. At the close of the day an enthusiastic general and public meeting was held in St. Peter's, under the presidency of the Bishop of Roermond. Carel Bayaert was the principal speaker, his theme being the Kingdom of Christ among men, and the duty of Catholics to solve the social problems of to-day by a close following of the principles of Christ, our Leader. The Bishop developed this same thought in his closing address, and exhorted all present to fidelity and loyalty to Christian principles in their political and social relations. In the course of his remarks the Bishop used as an illustration the career of Limburg's distinguished Catholic citizen, Dr. Regont. As Minister of Justice in Holland's present Cabinet, Dr. Regont has given splendid evidence of the good influence Christian principle exerts upon a leader in political life strong enough to heed its inspiration. The speaker referred in warmest praise to the Minister's recent success in inducing the Dutch Parliament to accept a law to check public immorality and vice.

The Rev. J. P. M. Schleuter, S.J., of Holy Trinity Church, Boston, celebrated the fiftieth anniversary of his entrance into the Society of Jesus. "One of the striking characteristics of Father Schleuter's life-long labors," says the *Sacred Heart Review*, "has been his interest in Catholic literature. A firm believer in the power of the press, he has been unceasing in his use of it." As early as 1873 Father Schleuter published a helpful little pamphlet of 31 pages entitled "An Hour with a Sincere Protestant." He also translated two excellent works of the Rev. W. Cramer: "The Christian Father" and "The Christian Mother", which attained a wide circulation. Father

Schleuter ministered for many years to the prisoners and the inmates of the New York City institutions on Blackwell's Island. We join in the hope expressed by the Rev. Editor of the *Sacred Heart Review*, that Father Schleuter may be spared for many years to continue his labor for souls.

The new Provincial of the Oblates of Mary Immaculate for the Province of Manitoba is the Very Rev. Charles Cahill, O.M.I.

SCIENCE

The first of the largest guns ever constructed in the United States has just been removed from the workshops of the Washington Navy Yard, preparatory to being mounted on one of the Dreadnoughts. It measures 53 feet 6 inches in length and weighs 65 tons. It has cost \$74,700, and an additional \$53,000 will be expended for the mounting. The shell discharged by the gun weighs 1,400 pounds. Including the shell and powder, it costs \$700 for each discharge. The initial velocity of the shell leaving the gun is 2,600 feet per second. The shell is effective at a distance of 12 miles.

The observatory of Ebro, situated near Tortosa, Spain, and founded by the Jesuit Fathers for research work in magnetism, meteorology, seismology, and astro-physics, has just published the first number of its monthly bulletin. This volume is devoted mainly to a description of the several buildings, their locations, their equipment, and to the determination of the constants of the instruments. The text is in Spanish and French, placed in parallel columns.

Acting on the suggestion of the special committee of the International Congress of Radiology and Electricity, recently in session at Brussels, Mme. Curie agreed to prepare a standard for radium, which will consist of 20 milligrams of the earth sealed in a suitable receptacle. Difficulties in accurately weighing small quantities of radium necessitated this rather large quantity. The resolution was passed to preserve the standards, along with the other standards, at Paris. As soon as the primary standard has been prepared various national laboratories may obtain duplicates to be used for standardization either for laboratory or commercial purposes. As a tribute to the memory of the late Prof. Curie, it was suggested that the name Curie be assigned the quantity or mass of radium emanation in equilibrium with one gram of the element radium. Other topics discussed were the nomenclature of radioactive products and ionization, with a view

to preventing unnecessary confusion, due to the development of a rapidly growing theme.

F. TONDORF, S.J.

OBITUARY

Mr. Bruno Oscar Klein, well known to the musical fraternity, died in New York, on June 21. Born in Osnabruck, Germany, in 1858, he studied piano and composition under his father, who was an organist, and for more than two years he continued his studies at the Munich Conservatory. Mr. Klein was only twenty when he came to America and settled in New York. Since 1884 he had been director of music at the convent of the Sacred Heart, Manhattanville. For ten years he was organist at the Church of St. Francis Xavier, and later at the Church of St. Ignatius Loyola, New York. In 1894 he returned to Germany, to appear on the concert platform. His opera "Kenilworth" was produced in Hamburg in 1895.

Mother Scholastica Kerst, for the past twenty years Superior of the Benedictine Sisters of Duluth, died in that city, in the sixty-fourth year of her age and the forty-eighth of her religious life. When the diocese of Duluth was established, in 1892, Mother Scholastica was invited to begin a Benedictine foundation in the new diocese, and she held the position of Superior of the new community ever since. At present five large hospitals, the Sacred Heart Institute, and her latest achievement, Villa Sancta Scholastica, mother-house and academy, stand as the fruit of her many labors. The growth of the Benedictine community in Duluth has been steady since the beginning; to-day it numbers 175 members. The work of Mother Scholastica in Duluth and elsewhere attests her good judgment, great business capacity, and an energy that stopped at no obstacle in the way of a righteous cause.

LETTERS TO THE EDITOR

CATALOGUES OF CATHOLIC BOOKS.

To the Editor of AMERICA:

I have read with interest your article in to-day's AMERICA regarding the Catalogue of Catholic authors in the Carnegie Library of Pittsburgh, and I wish to thank you for calling my attention to the erroneous inclusion of the four names you mention therein. Due correction will be made when another edition appears. It is refreshing that your acute reviewer has been able to find but four errors in the 243 pages of the Catalogue.

I beg to take exception, however, to the pessimistic attitude of your editorial, wherein you say:

"It is regrettable that so much time and

effort should be wasted on the compilation of these catalogues, whose value to Catholics may be seriously questioned."

I think this dash of cold water on the enterprise is altogether unmerited, and my reasons for so saying are the following:

(1) The writer has received several hundred letters from almost every part of the English speaking world, from India, Australia, England, Porto Rico and Canada, as well as from practically every important library centre in the United States regarding the Catalogue, thus manifesting that Catholics in those places feel that the Catalogue has some value.

(2) Since the appearance of the Carnegie Catalogue, many Bishops in the United States have either begun actually, or have taken preliminary steps to insure the publication of similar lists in their own episcopal cities.

(3) Since the publication of the Catalogue the circulation of Catholic books in the Carnegie Library of Pittsburgh has immensely increased.

(4) The first edition of the Catalogue, consisting of 2,000 copies, is so nearly exhausted that the Library authorities have asked the writer to again collaborate with them in the immediate issuance of a second and enlarged edition.

THOMAS F. COAKLEY.

Pittsburgh, Pa., June 17.

To the Editor of AMERICA:

I regret that the editors of AMERICA have taken such a discouraging attitude regarding the Catalogue of Catholic books of the Carnegie Library of Pittsburgh and elsewhere. Do you not think you are laying yourself open to the charge, not only of being inconsistent, but of opposing a good work? The impression I derived, after reading the article, was, that while you are urging the generous stocking of public libraries with Catholic works, you are adverse to letting Catholics themselves know, by means of special lists, just what books are in the library.

Furthermore, I am surprised to have you criticise the Catalogue as you do, because it seems to oppose what must be considered by all thoughtful men a very good and necessary work. At least we have found it necessary in this city, which has been proven by the practical exhaustion of the first edition and the large increase in the number of Catholic patrons of the library.

The only meritorious point in your criticism is the one that calls attention to the few errors, for which, I feel sure, the compilers of the Catalogue will be very grateful. The Catholic taste for literature is not the robust thing, as you well know, and instead of discouragement, it should be encouraged from every quarter.

JOHN T. COMES.

Pittsburgh, Pa., June 19.